\$3,00 PER YEAR IN ADVANCE.]

Eruth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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Biterary Department.

For the Religio-Philosophical Journal.
THE BRIDE'S FAREWELL.

an assession of ARESWELL MY WILLIAM W. STOCKWELL O, accord, body can I mig. The Bride's Furewall," aga 1 Asin the happy days gone by

"The Bridd's Farewril," age 1 As in the happy days gone in I gang that plaintfle-train Come, listen, yo who love the origin I mag is days of yore, Andly e half knoy the reason why I sing that ving no mint.

that, and an false at least he proved.
The time he should have kept.
I come can hove much recket, and a left juy, a wayf mercouncy?
I come has hove the desired the least to what he will be desired.
Where opicit fixed his hera.
At his wronged wife felt in her heart.
The burden of its least.

The fearful place be drached as off Filled her found front with glo-it made a demon of the man And peace forwesk their is tak-Long years of life rolled alond; as Long years of grief and rare, And trains fearful to be borns, That wife was showed to bea

That wife was domed to Les he can that chosen that chosen the point word does. The day side was being a being

Her spirit ocumed rejoiced to know It would so soon be free To wan der in that world at light, Beyond time's changing oca Beyond time's changing on the Joseph of distribution of the Joseph of the Joseph

Within her lather a nome
Unfu her bridil day, his ann,
"The Brith's Farwell," to me,
And now whene'er I wake that it u.
Her lief of wot I nee.
Then ask me net, young friends, to ong,
"The Brids' Farwell," again
For it awakens memories
Which thrill my out with pain

WILFRED MONTRESSOR;

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BOOK THIRD-THE ARREST.

CHAPTER XXIII.

CHAPTER XXIII.

GOADWAY—THE CALL AT DOTTOR EN RHARD's-Frederick Willoughly was walking alowly toward Broadway when he was startled from the revery of a moment by the tones of a voice no factor of a moment by the tones of a voice no factor of a moment by the tones of a voice no factor of a work of the contract of the

"Caroline Percy," said Montressor, musing, Frederick Willoughby continued: "Miss Perwas returning from church with sant last day, and was taxen with a sort of fainting in the street. It was fortunately in my power render her a slight service. I say fortunate because I have gained thereby a very please acquaintance. She is frank, sincere, intelligit, accomplished and beautiful."

"A list of truly desirable qualities, Mr. Wil-ughby. Did I understand you righly is re-rul to the period of your introduction to this dy?"

Last Sunday."
And you have seen her perhans two hours."
Not longer."
Beauty may be measured at a giance by the
of a sculptor; but you have discovered frankand sincerity with the same facility."
Miss Percy seems to be what I thave describher."

more wise to be constantly suspice in others?"

"The deceit is in ourselvea," replied Montrestr,
" We are misled by our interests, our
ejudices, and our passions, and when our miskos are, palpable, we endeavor to fasten them
pon others. The man who complains of a
see friend, condemns himself; for no man ought
give his friendship until he has read the
rart as well as the fare of his neighbor."
" Is that possible."

But love?"

Love is the fragant, delicious flower which sion engalts on the evergreen Friendship."

Yet oftentimes it spring uplinvoluntarially

"Long le the fragant, delicious thower which passion engalts on the evergeen Priendship." Let oftentimes it spring upfarodunt arially at a clance.

"Let the love of the tost, the idiot, the malman, who would larter life soul for a kiss. The man of common sense will beware of such support to the control of the tost passengers and the clatter of caris and omnibuses in Broadway, checked the conversation. The gentlemen pursued their promensade, interchanging, occasionally, a few words on the ordinary topics of the day. On arriving at the corner of bodd street, Prederick Wilboughby detained his companion.

Come house the me, "said the young man, bodding at his watch, "We shall surprise my control of the day." Montressor heritated.

Montressor heritated.

Lone with me, saided Willoughby, caracterist, and the control of the control of the day. On a condition, "replied Montressor," on condition that you will afterward accompany me on a visit to one of my friends."

"It have been a control of the control

joyment of the creating meal, and a currory glance at the newspapers. The approach of darkness reminded Montressor of his engagement for the creating. "Dr. Everard is a man of profound and currous learning," observed Willfred Montressor, apprizing his young friend of the nature of his engagement," and besides, he has a daughter." "A hint, my dear sir," said Willougby, laughing, "that are should consult the minor, in advances of the doctor. Come with me to my dressing room."

ng room." rily afterward, as Frederick Willoughy d the street door, a gentleman mounted

"Just going out, Willoughby:" The speakerwas Affred Tracey. "I am glad I have
caught you."
Hearing footsteps in the hall, the young man
nursed until the light of the hall lamp revealed
the person of Wilfred Montressor. With a polite bow, he continued addressing Willoughby:
"I came to report the sequel of our advanture
this moraing: but as you are engaged. I will
defer it to another opportunity."
"To-morrow, Tracey."
"In the meantime," said Alfred Tracey, presenting a sealed package to the young man,
"extamine at your lebure the contents of this
envelope."

"In the meantime," said Aifred Tracey, presenting a scaled package to the young man, "axhmine at your leisure the contents of this envelope."

Without a glance at the envelope, Frederick Willoughy careleasly thrust the package into Mylloughy and Hood street, Alfred Tracey separated from the other sentlemen, with an assurance to Frederick Willoughy that he would call upen him in the morning.

The presence of Alfred Tracey had vividly called the scene at the club-house to the mind of Willoughby, and upon his disapparance the young man related the details of the affair to his companion, with entire transless.

Montressoe listened with apparent interest to the narrative.

"The testimony of the waiter was conclusive against the sofficiant Captain, and his friend," and Willoughby, at last, in a tone of isquiry.

"Clearly no," said the traveler, gravely.

"The follows were imposters and cheats."

Hoth unquestionably."

It mortified me excessively, to discover that I had associated upon terms of familiarity, even during a few/pours, with men so utterly destinate of principle, and derroaded in character."

And yes, said slouble pushing the society of the trailing and respectability—but he was, undoubtedly, declaved by them, as well as I'.

"You were introduced, them, by Alfred Tracey, to these adventures?"

"I was."

"Have you met them at any time in the society of other gentlemen of your acquaint."

highest standing, deceived by them, as well as L"
"You were introduced, them, by Alfred Tracey, to these adventures."
"I was."
"I was."
"I have you met them at any time in the society of other gentlemen of your acquaintance!"
"I have known them but two or three days,
and never saw them at any place except the

club house.

"You are quite intimate with the younger Tracey, Peederick. Have you entire confidence in him?"

"I have known but little of the Traceys, untill recently. The elder brother is reported to be rich; and Afred Isa gay young fellow, Tuther lay, perhaps, in his mornal; yet amusing versattle, gentlemantly in his manners, and strictly honorable."

section; and Airou is a gay young fellow, rather lax, perhaps, in his morals; yet anniving, versatite, geathernamy in his manners, and strictly honorable.

"And his floans;"

"He is dependent upon his brother," said Willoughby, "to whose fortune be is the preheir. His expensive mode of life indicates a liberal allowance from his brother,"

"It seems strange," said the traveler, after a moment's reflection, "that a man of narrow in tellect, and niggrarly habits, like Owen Tracey should be so generous to another as to render lofm the object of a comprisary for plunder."

The residence of Doctor Everard was a neat chiffer of brick, two stories in hight, fronting upon I niversity-Square.

While he was yet speaking, Montressor percieved in the duck of the evening that he was approaching the entrance of the dwtor's residence. Upon ringing the bell, the door was speedily opened by a domestic.

The gentlemen were undeed into a salson, or drawing room, of moderate size, furnished with elegance and trate. A cheerful hickory lire was blazing on the hearth, an object which the chilly dampness of the weather rendered, doubly agreeable to the visitors.

A young lady, the daughter of Doctor Everard, attried in in an evening dress of white musilin, was playing at chess with her father.

Her features were beaning with a smile of triumple. The doctor was evdently puzzled by the state of the game, and the young lady was alyly enjoying his discomitative. Yet the predominant expression of her dounfeance as she fixed her laughing blue eyes upon the silverol temples of her father, was an expression of respectful tenderness.

Her face was partially shaded by the curling ringlets of dark brown hart which covered her check, and shoulders. The longest treases were gathered into a thick brist do us the lack of the head, and adorned with a bouquet of natural flowers.

There was senthing at once striking and attractive, in the simplicity of her dress, the grace

neck and shouldere. The longest treases were gethered into a thick brisd ou the lock of the head, and adorned with a bouquet of natural flowers.

There was sunthing at once striking and attractive, in the simplicity of her dress, the grace of her attitude, and the tender, triumphantyet intellectual expression of her countenance.

Upon the hearth, near her, lay a beautiful Italian dog, with long, white, curling hair.

The chess-table stood at the distance of three or four feet from a center-table on which was burning a magnificent astral lamp.

"It is a check-mate, Helen, said Doctor Everard.

"Visitors, ja," said the young lady, in a subdued tone, as her glance rested upon the zentle men who had just entered the apartment.

Doctor Everard rese from the chess-table and advanced to meet his visitors.

Jointressor presented his friend, Mr. Frederick Willoughby, and fifter the externony of a formal introduction was over, remarked, with a grave smile.

"We have interrupted you, Doxtor."

"No, Mr. Montressor. Your appearance is a seasonable relief in the moment of defeat. My little army of hisbops, knights and paws have just been compelled to surrender their king to the constant expensive and foreible attack."

"Theremy."

"One queen is load, bottor Everard," said Montressor, "and the king within one more of a check-mate. You have been surprised by a very ingenious and foreible attack."

"Chees is my only recreation. Other games are distasteful to me from thel; extreme simplicity of combination or their disendence on the playful vagaries of chance. Chess demands the constant exercise of the inventive and reasoning faculties—and yet it relieves the tension of mindrating from professional studies and parsuits.—"

"The is my teacher," said Helen Everard, with a pleasant smile, "said Helen Everard, with a pleasant smile, "said these more pride in my had a pleasant smile, "said these more pride in my had a pleasant smile, "said these mer pride in my faculties—and yet it relieves the tension or minu-arising from professional studies and jursuits.— In the tactics of the game, however, I am no match for lielen."
"Pa is my teacher," said Helen Everard, with a pleasant smile, "and takes more pride in my profesency as a papil than in his reputation as

a pleasant smile, "and takes more pride in my prodeincy as a papil than in his repotation as player.

"You have stolen the occult philosophy of the game from the tomes of Mossieur Alexandre. You will not pretend, lielen, "said the doctor, pointing to the chees-board, "that I taught you this system of concealed attach." No." replied Miss Everard laughing, "it is a brilliant device—partly the Frenchman spatily my own. You are guiltless of any responsibility, except falling into the saner. Then turning to Montresor, she asked," Do you like chess, sie.

"I do not play frequently." Montresor answered, "but it is truly a noble game, and has beguiled the hours of relaxation of some of the most celebrated philosophers and statement of nacions and modern times. Its origin is notion. The Asistics to this day are passionately fond of chess, and highest the intense interest when they feel in its eventful changes by the most extravagant wagers. Their chess boards are desputed to the pices—the kings and queena, bishops and knights, elephants and foot spidler—are ministure states of pare 'nory,' exquisitely scul pured and richy colored.

"Are they see players." Inquired Frederick Willoughby.

"The most extraordinary players of the petits of the part of the petits of

"Are they fine players" inquired a "Are they fine players" inquired a "The most extraordinary player I ever beheld was a Brahamia at the codir of one of the petity ladian princes. His fertility of resource and boundless invention were manifested in this association in the state of the combination. A militake of his astagonist, however small and apparently inconsequential, was invariably fatal.—After such an occurence the spectator was some

times held breathlessly on the watch by the irresistible march of the webseless statuettes of

Isory."

"And the player was as a man in communion with opirits," interposed, Miss Everard, rapsicity.

"Grave, silent, absorbed."

"There is a mysterious inducesce in the combinations of the chye-shoard which is indescribable—thought by no means inappreciable. It have sometimes left myself impelled daward in may move, less by an exercise of my reason thap by an intuition derived scenaligly from the inspired anity of purpose of the marshalled pheet-themselves."

"The Brainniu of Hindoostan startled me one day with a similar lides," observed Montresson," I play at the call of the pieces," said he grave by in reply to one of my operies.

"The sensation is most virid," continued Helen Everard, "when I am conscious that my position is in harmony with the foughmental daws of the gome."

"The said Montressor," surious, recondite, inexplicable—this is probably one of them.

"On the other band," spiled Device, inexplicable—this is probably one of them.

"On the other band," spiled Device, inexplicable this is probably one of them.

"On the other band," spiled Device, inexplicable, this is probably one of them.

"The ancient Greeks invested their mountains and valleys, their forests and rivers with the charm of consuce by populing them with imaginary beings—Sive, Dryads, Nymphs and tutel and valleys, their forests and rivers with the charm of romance by populing them with imaginary beings—Sive, Dryads, Nymphs and tutel and replace them by true excatons v" inquired Montressor.

"The soul of man," said dertor Everard, "is

or eril, to the regions of poetry and fable. Can she replace them by true creations? inquired Montressor.

"The soul of man," said dector Everard, is an essence indestructible and immortal, endowed with rare transcendent faculties. As we descend in the exale of animal evidence, we find a lower developement of spiritual being, which power los certain extent sympothies with ours. We love and late, approve and diseppoper. Is it unreasonable to behieve that the free which shelters, or the rock which support: which as yet lower grade of spiritual existence whose main-featations are not eigenizable by the sense. Do certain material objects obtain their influence over us entirely by the power of association? When I return to the lamiet where I spint my early youth, the trees by the sparkling brook, the brook itself, and the green hills beyund seem to welcome me as I welcome them. Do they not know me with a dim uncertain knowledge? If they do not speak to me by visible signs or audible sounds as my dog and my mocking bird, are there not other modes or spiritual communication adapted to their powers?

"Von are blending the theory of mature."

by visible signs or audible sounds as my dog and my mocking bird, are there not other modes or opiritual communication adapted to their powers."

"You are blending the theory of nature with the license of poetry," said Montressor. "The constructions of art," continued the doctor, "and even the combinations of a chesslosard, may be supposed capable of a complex, yet appreciable, condition of spiritual being." Is there any prood, doctor?"

"Our daily experience, rightly considered, abounds with it. But the tendency of the human mind in this age is to a gross materialism.—The spiritual agencies of this universe are overlooked in a search after the nature. The spiritual agencies of this universe are overlooked in a search after the nature and conditions of its material organization.

I am a convertion on gather decry," said life exception of a forest, and the meaning of the plaintive high theretaed a waterfall—in the majerty of a forest, and the monaing of the plaintive night breeze—in the smiling valley waving with a sones of real modesty! are not the easy with a sense of real modesty! are not the most one of their beauty and their fragrance? Surely the beneficent (reach has not formed such lovely objects and falied to endow them with a sense of endowned mit and endomining glances of her hearen.

and self appreciation?"

The maisten blushed at perceiving that her simple carnestness of manner had attracted the admiring glances of her bearers.

"I am preaching," said she with a merry laugh "and that is my father's rocation."

"As a punishment," remarked Doctor Everard, "I condemn you to a game of chers with Mr. Willoughby."

"It is not a punishment to me. Doctor." said the young man bowing to Miss Everard.
"Nor to me, unless you play badly." replied the young lady, with a smile.

Frederick Willoughby became deeply interest, ad in the game, but not so deeply that he forgot to notice the tapering fingers of the small white hand that marhalled the opposing forces of the chess bourd, or even the delicate little foot, provected by a light moreocc slipper, that peeped from underneath the folds of Helen Everard's dress.

topics, but afterward on metaphysical and philosophical subjects.

The doctor dwell with much earnestness upon the theory of the spiritual intercourse of human beings with each other, as indicated by the henoments of Memmerism.

"The absurdities and quackeries of many of the itinerant lectures on Animal Magnetism" said Doctor Everard, "cannot be too severly denounced by the honest inequirer after truth: but it is impossible to refuse credence to a vast number of curious and successful experiments in this branch of modern actione."

"Is your belief, doctor, of the existence of Mesmeric phenomens founded upon your personal observation, or the testimony of others?"

"On both, Mr. Montressor. In a variety of cases of disease of the nervous system, I have

wen the most wonderful results produced by the form of the will upon the patient.

"My sepathism has been deeply seated," said to distribute the work of the wonderful of my judgement to adequate testimony.

I have recently prescribed for a young lady, said Doctor Everard, "whose nervous system; in a highly excitable, condition. Her indisposition—a species of signing fit—son disappears to the extreme vasceptibility of her nervous organ, was induced to commence a series of experiments in Mesmerism. The result has been astoniating. She is an intelligent person and its containing. She is an intelligent person and its containing. She is an intelligent person and its containing. The round describe her seasa tions and impressed with the right and distributed. "I should be a woman of integrity."

"I sake a woman of integrity."

"I become a doubt. Miss Caroline itery, a lady of cond education, and ortemplishe primarile. Montresor reflected in science around the containing in the first work of the containing in the first work of the former, after well contacted stragging the content of the former, after well contested stragging the content of the former, after well contested stragging the content of the former, after well contested stragging the content of the former, after well contested stragging the content of the former, after well contested stragging the content of the former, after well contested stragging the content of the former, after well contested stragging the content of the former, after well contested stragging the content of the former, after well contested stragging the content of the former after well contested stragging the content of the former after well contested stragging the content of the former after well contested stragging the content of the former after and the content of the content of

Alle aroue from the table, at an intimation from his friend Montressor, Mr. Willoughby remarked.

"On another occasion, Miss Everard, I kink, hope for better success."

Soon afterwards the centlemen withdress.

A Statement on Athelem.

Gov. Robert J. Walker, as 'President Folic's Secretary of the Treasury, and at one time Governorod Kansas, a well known to many of our reluter, as a financier and stateman, but in the following extract from a familiar letter to has family of a gentleman of this city now in Wassington, he is revealed in a new character. The language is warm, but the extract is full of interest.

Governor received a slight injury, to which he paid little attention, but which finally assumed a character somewhat latenting, conting him to his bed, since which time I have been a day which will be somewhat alter the opportunity draw him out on subjects upon which I wanted informatiop, and with the very highest benefit mail little attention, but which sinally assumed character somewhat harming, condings his to his bed, since which time I have been a daily station, and have taken the opportunity to draw him out on subjects upon which I wanted informatice, and this taken the opportunity to draw him out on subjects upon which I wanted informatice, and the very finding him wery much improved, thoogh still confined to his bounge, I said on entering, "Governor, I am's og gat to see you'better. What frist creature we are. Has the thought ever crossed your mind that death was an eternal sleep?" He row upon his elbow and gazed at me for severa minutes. That look will raver be effaced from my memory while life lasts. Without speaking, he remed to say, "have I for the last ten or twelve years, been associating on terms of morror less intimacy with an idiot?" I was rallying all my powers to ofter an acceptable apology, and take my hat and leave. He motioned me to a seat, settled back on the lounge, became animated beyond anything I had ever witnessed in him, so much so, that I became aarmed-less he should juffer a relapse, and suggested that:"I would call again. "No," he exclaimed him had not a remove that the should juffer a relapse, and suggested that: If will have or ever lawe had, a doubt upon that immortal truth, you cannot leave this room until I have removed that doubt. He used overconceivable afgument, except those I had priviously read and heard, I took no note of time and am wholly unable to say whether he talked ten minutes or three hours. During the half century I have lived, I have come in contact with many men of great learning and ability: most of whom had,made some science or branch of knowledge a speciality, and wree great in that alone. But Governer W. is quite as familiar with the ancient classics as the most accomplished Professor. Of the British classics—on Briton knows more. Dr. Lyman Beecher could not had, a successful controversy with him on a disputed religious dogma. In all tage ciences he has few equals and no

A revolution giving the vote to women 4: years of age is before the Ohiolegislature

A Vermont editor says he had a present on hristman morning which " was not a piano but it could yell."

" Ideas," says Voltaire, "are like beards Men only get them when they grow up and women never have any."

The Rev. J. D. Fulton, of Boston, thinks God, Nature, and common sense are three powerful opponents to female suffrage.

" Young man, do you believe in a future state;"
"In course I duz, and what's more, I mean
to enter it as soon as Betsey gets her things
ready."

A traveler inquired of a guide the reason why scho" was always spoke of as abb, "and was in-truned that it was because it always has the st word.

Bacific Bepartment.

TOOD NIMANUM TOOD

To the Patrons of the Banner of Pr To the Fairons of the Banner of Prigress. It is with unfeigned regret and heart-felt sor-sow, that we find ourselves under the necessity of their publicly announcing that the Banner on Priorizes has gone down. For two years, we tolled with unsparing energy to establish it upon a permanent basis, but have signally failed.—That there were legitimate circumstances that produced the failure, is a fact well known to many on the Pacific Coast; but they are of that character that it would be improper to discuss them here. Suffice it to say, that they were of that sature, that placed them beyond our control.

them here. Suffice it to say, that they were of that nature, that placed them beyond our control.

When it became an inevitable fact that the BARWER OF PROGRISS must cease, we conversed with some of the most prominent Spiritualists of San Francisco, and San Jose, and in accordance with their advice, we wrote to Brother Jones, Editor of the RELIGIO-PHILOSOPHICAL JOURNAL, for a Pacific Department in that paper, as the best thing that could be done under the existing circumstances, to supply the present want of Spiritualists on this Coast.

And as the result of Brother Jones' kindness, here we are, ready to make our best bow to the Spiritualists of the Pacific slope, that we have been accumstomed to visit weekly, for two years past, though in a different dress.

Our P. O. address for the next three months, will be Grass Valley, California, where all articles designed for this department, also all subscriptions for the peaper aboud be sidressed.

The Journal.

In offering to our former patrons the RELIGIO-PEELDSOFRICAL JOURNAL, we feel that they are largely benefied by the change. The JOURNAL is a paper twice as large as the BANKER OF PROGRESS, and yet comes at a less price. Again, the JOURNAL is a well conducted paper, and one of the most philosophical published in the interest of Spiritualism. There are other papers that are doing a great work in their own sphere, but when it comes to sound philosophy and fearless discussion of the great and vital principles of the age in which we live, the JOURNAL is unsurpassed. As its name indicates, it is a philosophical paper; and it is this peculiar characteristic that renders its adaptation so complete to the wants of the people on this coast.

it seems as though we were living in the dark ages, rather than in the progressive age of the missteenth century. Just take a look at ker, just observe that crown justout a bonnet on the top of her head, that immense bunch on the back of her head, called a waterfall, that for size, outviet the head itself. Then those corets that no female would ever admit they were worn tight; that lovely Grecian Bend, (that makes a camel of her), that beautiful, long trail that sweeps the mud and fifth so nloely; then those dear little boots with beels three inches high, and nearly in the middle of this foot at that sweeps the mud and must be three inches those dear little boots with beels three inches high, and nearly in the middle of the foot at

high, and nearly in the middle of the foot at that.

Now ladies, let us give you a jew words of sensible advice. You have followed the fashions of the French prostitutes long enough.—You must be American if you what to be women. Have some native pride about you. Go to work and invent a fashion for dress that shall be comely, comfortable and beathly. Get a hat in place of that hatless crown: throw away that waterfall or rather sell the rags inside, to the rag peddler; cut those cornet strings and burn the cortex; kick the Grecian Bend out of doors; cut off those long trails, or in other words, adopt the bloomer costume; knock off those high heels, and stand square and strong, to meet the abock of that battle whose victory shall usher in the day of your FREEDOM.

(From the Plym

Well-Wishing not Well-Doing A Sermon Belivered by Henry Ward Beech er, Sanday Morning, January 17th, 1869.

"And he come to the second, and said likewise. And he as wered and said, I go, sir : and went got."—Matt. xxl. 30

sawwerd and said, I.g., sir: had west set." Hart. xxi. 50
You are familiar with the parable.
"A certain man had two sous; and be came to
the first, and said, Son, go work; to-day in my
vinegard. He answered and said, I will not;
but alterward be repented, and went. And he
came to the second, and said, I will not;
answered and said, I go, all; and went not.—
Weether of themse want did the will of his fathere.

"A creating man had two none; and the came to presponent contract, the contract and page to the charge. The John and the contract and page to the contract and the contract and page to the contract

"If a man thinketh himself to be something when he is nothing, he leceiveth this suffer." What they we he is nothing, he leceiveth this where what he is nothing, he leceiveth this where what they what help were; or, at any rate, that they are not for from it. There grows up an impression in men's minds repecting themselves what they are not for from it. There grows up an impression in men's minds repecting themselves and they are not men's minds repected and concerned to the control of the control in the control of the control of the control in the control of the contro

tiond Aut it cames so be painful when we have gained a victory, and are enabled to act easier from a higher than a lower motive. And those spheres in which we gain victories are spheres in which we gain victories are spheres in which we have learned to turn as influence into a purpose; to turn a more emotion into a principle; to turn a truth into a labit, to that it is automatic, and it learns to take care of itself. When children first learn to walk, every step is a little bit of engineering; every step is but an outlook as to what to pot the hand on, and what to lean against. But as the child grows, it learns to walk without thinking that it is walking. And still better, it learns by not only to walk, but to run; and to run like an athlete; and it goes on till its powers of locomotion are so completely under the control that it uses them unconsciously. He learns by only to walk, and run and leap, and whit sand piform all manner of abbette movements with such case that it does not enter into the young man's mind that there is any voltion connected with them.

And in the lower forms of moral life we are at last enabled to act wo. When we were child

such ease that it does not enter into the young man's mind that there is any vallidon connected with them.

And in the lower forms of moral life we are at last enabled to act so. When we were children—expectally if we were under rigorous government, and were sensitive, and lasd more approbativeness than conscientionasess—we total lies. Because a child, when he is pressed down by a government that he is afraid of, if he is very sensitive to blane, and yet very strong is his desires, does not dare tell the truth. Lying, primarily, is gowardice in most children—in well-bred children; and we way in which we come to them forces them into a lie als a kind of retige and hiding-place. And yet, after a little while, as the child grows under instruction, and more particularly as he come to the development of the control of the co

impossible it is that a person should enter upon that life if he be one of these mild sisters of the light

impensible it is that a person should enter upon that life if he be one of these mild sixers of the light.

These are the people who are givenys found in great numbers in the church and in the congregation, and who always seem to promise much, but never get any further. There are men in overy congregation whose kind in some things, and particularly in religious matters. Without seeming to grow maternally worse, they never seem to grow any better. Where you found them ten years ago, there you find them tenday. Their face has grown more wrinkled. Time has done its work upon their body. Speak with them. There seems to have been no impress of the divine Spirit within. Just where they were at first, there are they now. Tell years ago they were told that they were not far from the king-dom of God; they think that they are doing except amiably wishing well to every fring. They observe Sunday; they sustain the institutions of the Google; they have a great respect for the minister; they feel that religion is very desirable; they are very gled when their neighbors become Christians. Oh! they are the most amiable persons in the world. There they stand, or there they six, just where they were; and there apparently they will be to all cternity, not having got the step beyond poor miserable well withers in this congregation. You

and in the time is any voligion coninced.

And in the boure force of some of the control of the

feather's weight is frequently these miserable eladowy, creatures that bover about and frequent places of intercourse in society; and you are destroyed by that filmy obseraction that is thrown, by the extrement folly, against you and against you may be extrement folly, against you and against you may be extrement folly against you and against you only the perfect first son, who did not want to be disturbed, and did not want to go to work, and, when his father said to him, "Go into the vineyard, replied, "I wont:" and then said to himself, "That isn't the right word to use, after all, Pather ought to be respected. I'm not going to unsay it, though; but I'll go and do the thing which he hase commanded." That is a kind of curmudgeon goodness: but, is it not better than the spirit manitested by the second son? The father said, "Go work to day in my vineyard;" and the son said, "I go, sir; but afterward he said, "The wasther is ton hot, and the work is too hard, and I don't believe I will, after all. But no matter: I won't say any thing about it: let it go." And he lots it go, Do you know that one of the most terrife truths of the New Testament is coupled with this very history that I have been speaking 1000? "Whether of them: wain did the will of his

Do you know that one of the most terrifetraths of the New Testament is counsed with
this very history that! I have been speaking
upon?

"Whether of them :wain did the will of his
father! They say unto him. The first -lecus
asith unto them. Verily! I say unto you, That
the publicans and the harlots go into the king
dom of 600 before you. For John came unto
you in the way of right-oussess, and ye believed
him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repair
ed not afterward, that ye might believe him.

If were to take the vote of prevalent opinion,
nem would say. "All rude folks, all coarse people, all the people on the street—whoever che is
saved, they will be lost: and whoever che is
saved, they will be lost: and whoever che is
one, they will be lost: and whoever che is
one, they will be condemated." And if I were
to ask further of all that narneless multitude that
hover on the edge of exact gentility, public
opinion would say. "Well though they are not
perhaps, very pronunced, yet they are all of
them in a boyedid way." But if the Lord Jesus
Christ should come and pronounce judgment
again, he would say in respect to a thousand
rude and violent men, a thousand men that are
betrayed-by their passions, a thousand daughters of iniquity, more sinned against than sin
ning, "They shall enter the Kingdom of God
quicker than the well-wishing, amiable, mild
do-nothings that infect the respectable circles
of human life and socieg.

Bring not yourself, then, under this condemnation of the Saviour. I appeal, in the name of all
that is manly, for a positive life, for an exreetity your partners, and in the form of the command is
the result of the point of the command is
they are not your extension. "God inness is aprofitable
unto all things, having promise of the life that
now is, and of that which is to come." I point you
to your Pather's house, and your. I point you
to your realers, "God inness is aprofitable
unto all things, having promise of the life that
now is, and of t

Original Essays.

For the Religio-Philosophical Journal.

What is the Substance of the House Soul? THE IN THE MUNICIPAL OF THE BRIDGE MOST.

CACTURE BY META, COFE IN. V. Denicle, Bellived Sanday Evening, November 29, 1865, 1 Comoort Hall, Philadelphia.

Reported in fully C. R. Morgan, M. D.

S. "The world would to the better for it." By Mr. Clark.

Concluded from last week.

E. KMPLOVMENTA AND CONDITIONS OF A RUAN MOST. IN A FUTURE STATE OF EXHIPTENCE.

Concluded from lost week.

THE EMPLOYMENTS AND CONDITIONS OF A RIMAN SOUL IN A FUTURE STATE OF EXISTENCE.

The employment and conditions of a human soul in a future state of existence, as we have brought you to that point by what we have already said with reference to the existence of a spirit. It is determined that the existence of the spirit is to conceded, that the fact of the human form proves the existence of the thours proves there must have been a germ. Now, the question uppermost and which occupies all classes of minds, is bot whether mind or spirit exists or really of what it is composed, but rather whether mind or spirit will continue to exist, and if it shall coatinus to exist what shall be its accupation, when matter, or supposed matter in other words, forms a portion of its composition. We will state to you what we have just stated here, that matter is coaval with spirit, and that all matter is not palpable to grosser sense, no more than sill spirit is palpable to undeveloped spirit; therefore, you have no right to say that because a human spirit ceases to inhabil the physical body which you spreared, the property of the states, as to be send refined in many of its states, as to be send refined in many of its states, as to be send refined in many of its states, as to be send refined in many of the states, as to be send refined in many of the states, as to be send refined in the property being condensed cannot be analysis of the universe, electricity and magnetism, or those slightly of the property of the states, as to be send refined in many of its states, as to be send refined in many of its states, as to be send refined in many of its states, as to be send refined in many of its states, as to be send refined in many of its states, as to be send refined in many of its states, as to be send refined in many of its states, as to be send refined in many of its states, as to be send refined in the material body; but you simply must know that the material so the spirit secure of the interior of the inte

hat you see, bear, taste of ce, but it is that you per

reliance. It is not that you see, some prints. It is not that you see, some prints are prints. It is not that you see, some prints with the soul substance, but it is that you per layed the you light of which, there is one senke in the soul. Now, when you know of these marrial bodles, not at once do you stain to this parfect spiritual sense. Bometimes you within it partially here. You are not dependent upon your eyes for what you see, nor your cars for what you hear, know or understand; but that the mind receives by intuition; sometimes by clairvoyance; sometimes, by the subtilest force of magnatism, or meamerism, is which is the information which it usually receives through the medium of the senses.

Now, if these subtile senses are in a measure discovered in your world, then when you throw of these impediments, made impediments, of times, by abuse, you have perfect conception of spiritual sense. What do you find? That a spirit being thus disenshralled, clothed upon with as absolute a form, is endowed with one sense that pervades, permeater and controls the spiritual body. This sense is feeling. Then, may some, is there no language in the spirit world? We answer, language is the necessary mechanism of human condition, the same as an instrument is the necessary expression of a musicians conception of harmony. If all were musicians cqually, the conceptions of music would never require expression; so in a world where all kindred minds are equal, the musicians perveive one another's melody, and that is the harmony of the spiritual sphere.

When a friend that is only allied to contrough swingsthy and because you can be made and you are in another room or in another oky, and the same, thought lands upon your mind, and you repond, it is not essential that anguage be emproved in the same, thought lands and you are in another room or in another oky, and the same, thought lands upon your mind, and you repond, it is not essential subritual sense. When you are near another and find it necessary to touch the hand to see if it is cold, or to touch any substance to see if it is a matter, it is not because you are encanced in this body that requires these avenues of information, when it is said that you perceive one another's presence by the spiritual substance of which your spiritual affeited are tomposed.

Sometimes when upon the street, you think of a friend, and upon turning the corner, the first person you meet is the friend you have thought of. Now, if you had no bodies, the instant that thought reached you, you would be with your friend, and then unreaded in the corner, the first person you meet in the friend you have thought of. Now, if you had no bodies, the instant that thought reached you have thought as writer

cupations of the apirit world: What is its plan, its scenery, and location?

I aweep the heavens with my sight, and I find mo angeled here: I present the telescote, and I discover so inhabitants of angelic worlds: Of course you do not. You do not see the sir, yet without it, your boiles would perial instantly. You do not see electricity, except when it comes in contact with other substances, and yet, without it, the wast machinery of the physical system, would be lost. Point the spiritual telescope, the telescope of mind in any given direction, and you will find there spiritual worlds. Point your spiritual vision instead of this, which merely is confined to the certain reflection of light within an immediate space, and you will discover spiritual vision, senses and powers. Inapired ones, and mind of genius have been endowed, or have discovered, at times, this spiritual sense. But let us tell you that it is this which constitutes the essential principle of every sense which you possess.

Therefore, the spirit world may be located the effection.

this which constitutes the essential principle of every sense which you possess.

Therefore, the spirit world may be located here within this room. It may be located by the family fire-ide, which is, perhaps, the most dearly beloved part of the departed one. It may be located in the haunts of vice where the brooding of the fettered soul has not yet tried its unfedged spiritual pinions. It may be on those rare gradations of spiritual air which surround the earth, or in separate circles, at distinctive distances, surround all the solar systems and pave the starry pathway to the celestial stellar regions. This spiritual world fathe surround the increase, the entire spiritual substance of your world, and out of these, the spiritual habitations are composed. Every day and every hour as you pass your time in thought, meditation, scientific discovery, or usefulness, that pastime makes its impression upon physical is substances that are around you. That physical impression is lost in the midst of other emotions; but it also makes its spiritual impression upon the peculiar spiritual stanosphere which surrounds you palso, when you throw off this outward body, you find yourselves clothed with just such a spiritual body as you have woven for yourselves out of your life deeds and associations, and you enter a spiritual world, just such as spiritual body as you have off the spirit of the substances with which you of the spirit of the substances with which you and yourserves out of your life deeds and associations, and you enter a spiritual world, just such as you have created for yourselves, out of the spirit of the substances with which you have come in contact on earth. Although you may build fine temples, and rear-magnificent abodes, if you also have not built spiritual temples and reared abodes of thought, you find yourselves comparatively beneless when you enter the world of souls. But I abould think, may one, that the occupations of the spirit world would be monotonous and vague, if they have not the present pursuits of business and life.

world would be monotonous and vague, if they have not the present pursuits of business and life.

Let us sell you that the world of mind is far more extensive than your material carth. Let us sell you that apprits have enough to do to correct the mistakes of their earth-life, or to assist others to do so.

The first condition and occupation of spiritual existence, is to ascertain the status of the spirit itself. This requires sometimes, a very long period to do, insamuch as a king may enter the spirit world with an imaginary crown upon his head, and find himself crownless and king-domiess when he arrives there, inasmuch as the lowless may enter the spirit world with a real crown, and find himself crownless and king-domiess when he arrives there, inasmuch as the lowless may enter the spirit world with a real crown, and sand themselves in a kingdom which they dresmed not of.

Now this crownless king, has to stay and work, and accertain the difference between a spiritual and a temporal crown may be used to the spiritual crown must be traced by the golden from the hearts of his tollowers, while the spiritual rown woul, be has enough to do to sent must be till upon his crown which he work in the finds that a temporal kingdom rear. When he finds that a temporal kingdom are carrived by the politual kingdom must be built upon the greans and cree of millions of human beings, but a spiritual kingdom and he spiritual kingdom. And every soul that passes into the spirit-world, retaining every faculty of mind has enough to do to determine the relationship which that mind occupies to itself, every money mechanica.

But, mays one. "Do they persue mechanica.

mechanica.

commerce, domestic life, and the various departments of trades. Do they still have business interests, and strife, and speculations. The they still pursue those subjects that interest them here? "We answer, business, is very seldom pursued upon earth as a pleasure. It is pursued as a physical necessity, to gain clubing, hod and shelter for the playfacal body. If it is pursued as a pleasure, it is also in connection with the various necessities of the physical body. Now, the simple difference betweep, the busness of the spirit world, and that of your earth, its that the clothing, shelter and the fourtishment is transferred to the spiritual instead of the physical state, and when the spirit finds that the proper nourishment of the soul is thought, and of truth; it sets itself to work in its new condition, with its new relations, to determine the business of its spiritual life, for it cannot outgrow those sympathies and associations with earth; it still lingers and clings to this world and thereby works out its thoughts by impressing others; yet we do assure you that the first essential, and devised and absolute business of the spirit, is to shelter, clother and feed itself. The shelter, the clothing and the foot of the spirit, is to shelter, clother and feed itself. The shelter, the clothing and the foot shelter world an amy do, entirely destitute of these articles that constitute its spiritual being will have enough to do, formals itself with proper thoughts, which are list food, proper clothing which are deck and words, and thereby the kept busy for many lone, years.

Is science still pursued says one, are the articularity of the words and of planets; the chemist still endewords and of planets; the chemist still endewords and on purely a physical pursuit, as art is the result of the conceptions of the mind, and hystems of must have a subject and the should be provided and the foot of the proper places and origin in the spirit, so in the world of soil, the spiritual beneficers in the world of soils, the should h

Gut Children.

"A shild is betw; now take the germ and make it
A shold of meral benuty. Levides down
Of howbedge, and the light of virine, wake it
In richest ingernace and in person them;
For some the interest panel of death will break it
From its wash etem of life, and it shall less
All power to charm; but iffiliant levely flower.
Into he wellow one pleasure or melande one pain,
O yho shall say that it has lived in vain i"

The tireside is the theme of constant panegyrie; "it is the only bins of paradise that has survived the fall;" so say the poets, as well as the multitudes who talk only to repeat the current common-places. The saying itself is true or not, according to the life of the family. It is no extrawagance to say that thousands of Christian parents, especially fathers, are strangers in their own households, to, their own children, and sometimes the husband and wife to one another. For a mother, especially a Christian mother, to be a stranger to her children is a crime—the effect of the previous crime of maternal neglect—and is so monstrous that among respectable people we must believe it is comparatively rare.—With fathers, otherwise estimable men it is only

With fathers, otherwise estisable men it is only too common.

No reasonable father we suppose, would defend such a fact, even in his own case. He could and would, at best, only sectise it. He would, perhaps, say that he spends his day, from morning till evening, away from home, in industrious efforts to provide for the children, that his mind is on the street constantly, and the result is that he always course home weaty and in need of rest. And this may be admitted as true; but is that he always course home weaty and in need of rest. And this may be admitted as true; but his period of the children, the second of the children is it enough that he pives them house, and home, and education? Date he let them grow up without the sweet significance of his relation to them? Cas he afford to be to them a mere business—machine, a maker of money a sort of sisent and cold providence, whose, heart —to them, at leass—is a mere zero? We reposit can he afford this?

Sometimes it looks as though the father were untary careless. He seems to have no twinges of conscience, no need for an apology, no bessee of duty-laft undone—as though to make money.

or his children were the whole being of a father. What is miserable human organization must such a semblage of a man have! The outer functions of fatherhood with him have no corresponding constitution within. Every bird and beast are his superior, and would be his reprover if he equalled them in wisdom. No, not so, we are too fax. Among bruter, it is, indeed, generally the mother only that hus the parental instinct and when the human father is careless of his children, he discouns his higher nature, which ought to raise him aboye the brute in this as in all other relations. In a few cases, the neglect seems to be the result of egotism. The man is devoured by himself; thoughts of himself shut out everything else. Illi ambition, or vanity, or greedliness of money, goes out engrely, and wanders restlessly; and when, it returns to its sanctuary, or other its prison—himself—it is only to brood ovel his interior workl, to chase over what he had not, and to felicitate himself over what he had not, and to felicitate himself over what he had. Such people will sometimes show a warm interest in the children of other people and will make a good Sunday school address, and reveal a capacity for appreciating the beauty and attractiveness of childhood in general. They appear to be selfish only at home. All that is fresh and charming in their own children take for granted, and leave usexplored.

Bot these fathers forjet, or do they not understand, that hands and hearts of both parents are needful for the culture of their children take for grantest dillgence of the mere teacher. The hours of childhood, its fresh, young, open heart, are given to parents only—, or, at least, to them as to no others; and to moult these hearts, they must grow tenderly simply, poyously familiar so that the children shall tel that they have an almost angelic existence in their parents. Should it be otherwise, whist parents affection in the case, the child, in after life, will miss an element from site past that ought to nourish and hallow his or here

may to the cruta and cepat us particular the case, the child, in after life, will miss an element from the past that ought to nourish and hallow his or her's existence to their last moments.

But if children lose so much, the parent loses no less. One of the aweetest fountains is the out of the parent being hermetrically scaled, the joy of its movement is lost. To give by doing, by loving, by lavishing, is bliss; and to give when we love best, is to add intensely to the bilis.—

Talk of being weary too weary to give attention to our children: Is there not a rest in the exercise of love, even higher and better, than skeep! Is it rest to give repose to the strained muscles, to the brain weary with schemes of forlune, or with the casting up of accounts? Indeed it is.—

Sleep pours its gilded mornings in the eyes it refreshes; it recompacts the lacid brawn, and makes physical morement music; but what it does indiffectly, love does directly. The suffice of the children take no roundabout road through the body; they go straight to the soul. The smile and prattle of the beby are light and music, which illumine the freside and make festal the plannest table. And then what an interest in sinking ourselves by study—a partial study, to be sure—into the peculiar character of each child! The theme is odd, but to the student ever new—newer than the morning paper. How charming the entires of numbers from still another; to behold the crease play, the action and reaction, the melody, the force, the kenness of all their diversity, all in the branches of the family tree, in the minus state which has spring from your life, of which you are king, and which, without anystine of dependence, cate your breast? To this, official faiterhood is a blank, not passing for it becomes a counterfeit and a calmum.—The Methods.

A colored woman speaking of one of her chil-dren who was lighter colored than the rest, said: "I neber could bear dat brat, 'cause he abow dirt so easy.'

"Why do women spend so much time and money on dress?" asked a gentleman of a belle.
"To worry other women" was the diabolical but truthful reply.

He that would have a wife without a fault, must remain a bachelor.

SPEAKERS' REGISTER.

To be useful, this list should be reliable. It therefore be-boores increment to premptly swifty useful changes whenever, they occur. This column is infected for Lectures unity, and it is so rapidly increasing in numbers that we are compaided in curries it to the simple address, leaving particular to los learned by special correspondence with the Individuals.

earned by special correspondence with the indiv Harrison Augin, Chinane, Gilson, Cu, Iswa. C. Fasies Allya, Stondam, Man. J. G. Allbo, Choopen, Man. J. G. Allbo, Choopen, Man. Mrs. M. E. Anderson, trance speaker, Posion Mrs. M. E. Anderson, trance openher, Tuntio 1, 302 54.

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Tressens.

Jr. Tresser.

By. E. C. Durz, Reckfird, Illinois, P. G. Sez 1898.

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CHICAGO, FEBRUARY 20, 1869

OFFICE 84, 86 & 88 DEARBORN ST., 34 FLOOR LIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

For Forms of Subscription are Frencientials and Prospecime on again page.

APP Those consing money to this office for the Jernal.

Act the careful to state whether it be a recover, or a new exbeription, and write all proper names ylainly.

F F. JONES

ASP All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jensey. All business letters to John C. Bundy,

84, Dearborn Street, Chicago, Ill. Pen is mighter than the Sword."

MARMONY, DISCORD, VIRTUE. VICE.

MARMONY, DISCORD, VIRTUE, VICE.

In the number of the JOURNAL preceding thiswe analyzed, to a certain extent, the meaning of
harmony, and showed conclusively that in the
grand procession of carch's children from the
cradit to the grave, there was no discord. This
dea may startle some of our readers as being
decidedly too radical for this day and age of the
world. The position we then assumed, we beleve to be correct; and in this number, we promore to forther electibles our views. se to further elucidate our views.

pose to farther elecidate our views.

In all ages of the world, the idea has been entertained that there is no harmony in the works of God, especially among his children, and instead of attributing the cause thereof, to God himself, §is children have been arraigned before the tribunal of public opinion, and pronounced guilty of being an element of discord-What! blame the effect, instead of the cause that produced it! Curse the edifice that tumbles down, instead of the incompetent architect! Abuss man for his inherent meannes, instead of the First Cause that produced him. Blame the cause, if anything, instead of the effect. This is one fault of the children of earth; they look at the effect, instead of the cause; at the result, instead of the agencies that produced it, and in instead of the agencies that produced it, and in their amzement at the seeming discord that prevails in the human family, they are led to enlore the condition of man; to utter words of sympathy for him; to breathe forth in tremuulous tones, regrets at his inherent deprayity,
and the tendency of his nature to sin; and at
the same time they praise God for his wisdom,
his manifold goodness, attributing all power to
him, and they will anterat him to so use his inEuence as to bring every human being to a
knowledge of the truth.

Boan! Supreme loolishness! Ridiculeus ideas!
Rosson, where art thou?

Virtue, serene and happy, one of God's most
teautiful flowers, blushes when she hears her
Father traduced—and villfied; and though her
eyes are brilliant and her countenance all aglow
with funocence, she has sense enough to know
that Vice, traduced, villfied, scorned, looked at
with supreme contempt, spat upon, is her sister, symmathy for him : to breathe forth in tremu

with funocence, she has sense enough to know that Vice, traduced, villfied, scorned, looked at with supreme contempt, spat upon, is her sister, and she loves her, recognizing that she, too, is a jowel in that heautiful cashet which God himself created. She does not scorn her—no, she would not—she dare not. She loves her. Pare affection, unsullied innoceace, a part of the GHEAT! AM, loving her sister, Vice. Strange, hewlidering concluded: Within, without, all around, we feel the presence of angelic influence. Virice, pipe, angelic, noble; Viçediseased, unclean, and repulsive—they meet and careas; they love each other, and why? Because both contain belife clements. Both are elements of harmony in the universe of God. But man, seemingly, knows more than God. He would blame the effect, and honor the cause. But those whose interior perceptions have been opened, see the controling arms of affection around all humanity—Vice as well as Virtue.

y-Vice as well as Virtue.

Beautiful idea, a geon of gold in the store-house of mind; a flower of transcendent beauty in the carden of the soul !

of mind; a flower of transcendent beauty in the gradien of the soul!

But would you say that vice is as noble and attractive as virtue? No, we would not, any more than we would declare that the Indian in this birchen cance skimming along on some crystal river, is as wise as Andrew Jackson Davie. We do say, however, that virtue is one condition: vice agother, both equally commendable in the sight of God, when he considers the cause that created both respectively, yet one not as lovely, or beautiful as the other. Vice is not as pure as virtue; nor dishonesty as commendable as honesty. We do not claim that. Both are conditions produced by certain causes? Examine the cause; time it link by link, untilyou come to the effect, and then pass judgement, and not till then, If you are so obtuse in mind that you can not jrace the cause in all its delicate pulsations, until you come to the effects, and that of Judge not lest ye be judged."

The world of cause, how grand the theme! It

The world of cause, how grand the theme! It is the pulsating waves of the great I AM that produce elements of life and %intelligence, and within them is an under current, like those in the ocean or air, and they, in turn, set more spriftcally in the development of the humanity.

family.

Then, there is a cause for everything; and is that cause man or God? Who formed the little dew drop that nestise in the cup or some tender Gower? Who breathed into the little seed the sements of life? Who gave the tiny flower its variegated colors? Who made the tall mountain, the beautiful valley—everything? They God element, the Unseen, of course. What, then; is vice, but virtue; what discord, but harmony?

mony?

As we remarked before, elements of life spring from a certain point. It is this focalization, as it were, that produces life. The little seed has the Delfic element within it; it is the pulsation of that which causes ji-to germinate. There appears here to be a point in the discussion of this subject not yet reached, and it seems somewhat tidificult to attain the end desired, and make it plains to all that vice may be vir one, and discord, harmony; but we propose

to elucidate the subject, and make it appear as plain as that the three angles of a triangle are

to elucidate the subject, and make it appear as plais as that the three angles of a triangle are equivalent to two right angles.

Supposing you have inherited Scrofula from your parents. The poisoned blood is in your system, and nature, in her efforts to banish it therefrom, causes cruptions to take place all over the body. Are you not to be respected as much as the strong, healthy man? Who would dare despise you on account of certain eccentrivities your system manifests? and, although your appearance is not pleasing to the eye, the acute mind would recognize the action of certain elements in your system, endeavoring to inaugurate a more desirable condition. Again, suppose that the patient has inherited from its parents certain propensities that loss, that draw, that compribin, as it were, to lead a licentious life. Is he not to be commended as much as one whose mind is in a healthy state, or will you despise him because of his inharmonious condition. In the eyes of God, all are equally commendable—the sick and the healthy, whether the disease he one of body or mind; for there is within each individues, an elixir, an all-potent element, that nerver ceases its action, until it's brought in harmony with surrouping influences; and, many times, that element, for it really exists, leads man to do some licentious act, as it were, thus paving the way for more harmonious relations.

A mero-point, a Deific-element, revolving in almost endless cycles, fingly assimilates from the

relations.

A mero-point, a Deifo-element, revolving in almost endless cycles, finally assimilates from the surroundings, a man. In these cycles, it is only striving for harmonious conditions, which could not be obtained at once. First in plants, then in animals, and finally in, man, always striving to activity to help a long to the contract of the conditions.

In licentiousness, we find an out-cropping of the God element in man, not for the gratification of that element—oh, no! but for the purof the Got element in man, not for the granication of that clement—oh, no! but for the purpose thereby of inducing certain conditions that
would place it in harmonious relations. Scout
the idea as you may; deem is absurd if you
wish; say "fanaticism run wild" if you choose,
still-the God-element in man will constantly
work for conditions suitable for its nature,
whether in the field of virtue or vice. How,
you ask, work for harmonious conditions, when
all is harmony in the Universe of God. Why
say all is harmony when the God-element in man
is attiving for it. This is plain. There casple
no discord to an element [that is in perfect harmony with itself; and in this seeming strife, it
is only seeking to attain a condition that will
place all the do ments of creation in their respective places, and in so doing, there can be nothing but harmony.

Beautiful iden, glistening with its own in-

Beautiful idea, glistening with its own in-trinsic merit no borrowed light throws over it a mantle of love and charity! It exists within itself, conscious of its own woodrous powers, for it has analyzed all things, and found therein the all potent-element of God! In the flower, ine an potent-element of God: In the nower, in the insect, in man—everywhere, the God-ele-ment is at work, and he who can not see har-mony manifested in all its works, catches but a faint glimpse of creation.

WHY PUBLISH BEECHER'S SERMONS

WHY PUBLISH BRECHER'S SKRIRGORS'
MR. JONES:—Please send the RELIGIO-PHILSOPHICAL JOURNAL, to my address for three
months as per your offer in BANNER OF LIGHT.
Enclosed is twenty-five cents.
I will send numbers to friends after Guding,
that your object may be attained.
Should I be pleased with the JOURNAL, I
hope to continue subscription at full rate: but
I want to ask in advance what can be the object
of a publication devoted to the spreading of
spiritual light, and the cause of liberal ideas and
principles, in publishing the sermons of Henry
Ward Beecher?

BERMAMIN SNYDER.

Jamesburg, N. J. Jan. 27th, 1869.

REMARK: Our object in publishing Henry Ward Beecher's sermons in the Relicio-Philiosophical Journal, is to spread spiritual light, and promote the cause of liberal ideas and principles.

principles.

One class of thinkers will receive benefit from Br. Beecher's sermons more readily than from the lectures we publish from our best trance mediums; others will receive more benefit from the latter; hence, we publish both. Spfritualism is all comprehensive, and includes within its ample folds, all things in nature both upon the spiritual and material planes of life. Wheelers that is found in the minimal, vegetable, and animal kingdoms.

In Theology, we see that Mythology was its

The clear blaker sees the use of every variety that is found in the missist, vegetable, and animal kingdoms.

In Theology, we see that Mythology was its predecestor, and progenitor; and was well sitted for the times then existing—for the then development of the human mind. The same of Old Theology with all of its absurdites. To-day, there is a large class of minds who have never given a listening ear to any other-tightine, and never will, unless it reaches the methods and accredited minister of their pristen of religion. As we find the world, so we must accept it, and build thereon.

Men and women in all ages have sprung forth far in advance of the masses of mind, and they have been leaders in reform. Some have been the authors of newsphases or systems of religion, and have gathered around them devoted followers, all of whom were abbored, traduced, revited, persecuted and sometimes crucified as heritics, by the devotees of orthoday, or the old and popular systems—like Socrates_Jesus of Nazereth, Michael Sirvitus, besides hundreds of thousands of lesser lights were. While another class of reformers like Mr. Beecher, plainly see all of the principles advocated by the extremorabicals, appreciate the truths thereof, and are implied to present those truths and principles in such a garb and such a light, that the most violent opposers of the supposed heresy, in a short time become most devotr radicals, and support the very principles they once condemned.

As an illustration, hundreds of thousands are following their example every year. Mr. Bee-live in the reaches of church fallowablp. Hundreds of thousands are following their example every year.

cher's sermons are essential assistants in that direction. He makes men and women think; thinking men and women become Spiritualists,

incitally e.

His sermons make Spiritualists think also, His sermons make Spiritualists think also. They learn many good lessons by reading them. They learn that our philosophy, our literature, is being advocated and appreciated by the churches: that Spiritualism is designed to break down partition walls and polverize creeds: that it is not designed to sectarianize even Spiritualists; but is to liberalize, enlighten and make the world better. Hence, we publish Henry Ward Beecher's sermons.

Beecher's sermons.

In conclusion, we frankly say, if there is a single soul denominated a Spiritualist, who wants (a see Spiritualist shareses) into, and subjected to a creed, with Hishops and Priests, confessions of faith, with rights of fellow ship depending upon the votes, or a compliance with the opinions and iper dirt of others, or any other power than our highest conceptions of right, reason and common sense, he will not find in the JOURNAL, an advocate of that which he may so much dosire.

HENRY WARD BEECHER'S SER-MON.

In this number of the JOUNNAL, will be found one of Henry Ward Beecher's practical sermons. While Mr. Boecher more particularly applies his reasoning to what is commonly called christianity, Spiritualists and other reformers, may with great profit apply his remarks to their own every-day life matters.

How much can be done for Spiritualism, by a positive will power. How reany thousands are nominally. Spiritualists, but have no will to take the RELIGIO PRILOSOPHILAS LOVENAL, nor any

the RELIGIO PERLOSOPHICAL JOURNAL, nor any other good spiritual paper, nor to encourager's to do so, but are so fearful that the er's to

other good spiritual paper, nor to encourage others to do so, but are so fearful that they shall give offense to companion, child or friend, that they remain non-committal, even upon a subject which in its very nature should command their highest respect, and their most positive efforts to promulgate to the world.

Such men and women, in private conversation, wish and hope well for Spiritualism, but would not for the world have Mrs. Grundy know a word aboutt. They like to hear trance mediums speak, but not for the world would they have it known by their neighbors, that they laid the least respect for the lecture or medium through whom it was given.

Thank God for the lecchers and the "sishermen" of to day, as well as for the same class of men centures past. They are the men who make their mark and more the world. It is not the ism, but the spirit of everliving truth that moves men's souls to action. Put on the ammor, of etergal truth, and speak out bodily—edf-respect will beget respect for self-and our opinions.

RECIPROCAL PAVORS.

RECIPEOCAL FAVORS.

We have, and probably shall continue to publish gradultously, the names of all the speakers of whom we have knowledge, together with their post office address, and, change the same whenever requested. What favors do we get in return? This question, each speaker can answer for him or herself.

We do not belong to the complaining class. We mean to be perfectly independent in publishing the Jounnar, but while thus independent, we mean to supply our subscribers with the best paper published in America? Did we say best? Yes, we said so. We will aim high, and if we succeed, it will be by dint of continued perseverance; and in so saying, we mean to disrespect to our worthy cotemporaries. We aimply mean to say that we have set out to publish as good a paper as scatterial nid, moved by spirit power, can produce, under existing circumstances. Now, to the point.

We desire to give the RELIGIO-PHILO-OPHICAL JOURNAL as consolidation.

dreumstances. Now, to the point.
We desire to give the RELIGIO-PHILAD AL JOURNAL, an opportunity to be tested; the . at the fore, we offer it on trial, for three months, at the nominal sum of TWENTY-PIVE CENTS. Any one of our lecturers can procure us clubs of from ten, to one hundred and upwards, at every meeting they hold. Will they each consider this matter, and act upon it? If they would but consider the subject a few moments, it would but consider the subject a few moments, it would noted no other argument to convince them, that were a first-class spiritual newspaper, circulated and read in each towns glarough the United States, there would be a dermand for lecturers in such towns, and a fitting compensation would be ungrudgingly made.

THE BANNER OF LIGHT.

In another column will be found the advertisement of William White & Co., publishers, to which we respectfully call the attention of our

readers.

No better men, no more worthy company to do business with, can be found, in or out of the ranks of Spiritualism. For over twelve years, they have struggled to furnish Spiritualists with a first-class newspaper, and reformatory books. They have such money, and encountered opposition within, and out of the ranks of Spiritualists, that would have made faint hearts give up in despair. With Brother Luther Colby at the head of the editorial department of the Banners OF LIGHT, it has weekly gained friends until it has become an indispensable institution of our country.

has become an incompensation of the country.

Their publishing house, with brother William White at its head, and with the other members of the firm, good and strong to back him, is raplelly gaining an enviable reputation—soon to be classed among the first of American publishing

COL. B. M. FOX.

It gives us pleasure to acknowledge the fratrual call of our Brother and co-worker in the
suss of Spiritualism, Col. Fox, belitor of the RESERT AGE.
Br. Fox is President of the American Ass

ation of Spiritualist, and of the Michigan State Organization and we believe only second to Mr M. B. Dyott, in the secret order of "Eternal Pro-

SUSIE M. JOHNSON AT LIBRARY HALL.

On Sabbath morning, the 7th inst., we had the pleasure of hearing an address by this lady, on "The Progress of Ideas." She was listened to with wrapped attention by those present.— Her synoposis of the Progress of Ideas, was

Her synoposis of the Progress of Ideas, was lucid and expressed in a clear, foreible style. What subject more interesting than the above? Ideas are not inert, they possess a living principle which ever keep them moving. She alluded to Pythagoras, Gallieo, and others, as entertaining ideas far in advance of the masses of the aby in which they lived, and in eloquent language, depicted the condition of those whose mind are towering and who grasp the grand truths of nature intuitively, as always being subject to persecution, and regarded as fanatics, and as being generally shuned by the society that they so far out-strip in all that pertains to life. tains to life

tains to life.

Her views in regard to augularity of gesius, or those who grasp great truths intuitively, was indeed, pleasing, for this seeming augularity, was only an expression of the great truths match.

within. In the Progress of Idea, since the first alawn of creation, the great minds who conceived them were often regarded in no favorable light, but were condemned to suffer death, in consequence of the innovations that they caused.

Ideas were the motive power that actuated either the good or bad, and it would be well for all to consider their nature and general tendencies.

cies.

Her allusion to 'free love' was timely and eloquent, and was well calculated to do good.—
Free love did not constitute a license to ain, to violate nature's divine haws, and trample under the standard ability of the 'Free love did not constitute and the standard ability of the 'Free love did not constitute and the 'Free love did not constitute and the standard ability of the 'Free love's and the standard ability of Inot the most sacred obligations of life. "Free love" had its barriers, and beyond them it must not go. Its mission was not to ruin, but to rear a noble, holy ellifice where truth could reign sh prême, exerting its influence to promote happiness of all

The subject of her address in the evening was derived from the timely and eloquent remarks of Mrs Mills, in regard to the efforts of certain parties to proscribe Spiritualists and prevent them from becoming a party to certain movements about to be inaugurated.

In her evening address, she was, indeed, cloquent, giving utterance to ideas the practical bearing of which, could be at once noticed. She benored the Catholics for their honesty, in not concealing their harred of Spiritualists. She knew where to find them. They did not try to chapeal their real intentions.

If grall'abjoo to the Unitarians as being "the skirmish line" between the Catholics and Protestants, was too true. The subject of but address in the evening was

estants, was too true.

To be appreciated, she must be beard.

She lectures during the month at Library Hall.

THREE MONTHS FOR TWENTY-PIVE CENTS.

If each one of our friends would set themselves at work for one day, they could induce from twenty to one hundred in every town, to try the JOURNAL for three menths, at TWENTY-FIVE JOURNAL for three menths, at twistyr-stree creams each; is large percent of whom would become permanent subscribers. Think of it, friends. How easy it would be to fill up your ranks and become strong, if the Religion-Philipson of fifty or a hundred of your best think-

ers.

If you wish to become strong, bend your energies to the promulgation of the truths of our philosophy in all its branches among the masses. A good weekly newspaper, devoted to that subject, widely circulated among the people, will make it an easy matter to support lectures and lyceums. We ask our, friends everywhere, new and old subscribers, to give us a few hours each, of their time, in presenting our proposition to their neighbors. On our part, we will guarantee to give you a weekly visitor, that proposition to their neignours. On our partial will guarantee to give you a weekly visitor all who receive will be proud to exhibit it.

BOOKS AND SHEET MUSIC.

Any book of abeet music in the market, can be had at this office, at the regular publisher's prices, and which will be forwarded by mail, no receipt of price, and the government postage, which is two cents for every four ounces or fractional part of four ounces, on pamphileta, and four ounces or fractional part of our ounces or fractional part of four ounces or fractional part of four ounces, on bound books.

Address S. S. Jones, No. 84 Dearborn Street,

UNDER HILLON MESMERISM.

UNDERSELLON MERSURERS.

The above is the title of a new work just published, which throws more light upon the subject of trance and the power of the positive over the negative, be the same existing on the physical or spiritual planes of life, than any other book published. The same will be sent by mail, free of postage, on receipt of \$1,50.

Address S. S. Jones, 84 Dearborn Street, Chicago, Ill.

Chicago, Ill.

DR. D. C. DAKE, THE PEALER.

Will be at Kalamazoe, Michigan, on the six-teenth, and remain twenty days; from the ninth of March to the thirteenth, at Battle-Creek, Milchigan; at Marchall from the fifteenth to the twentleth; and at Culdwater the remainder of the month of March.

CORRECTIONS.

We urgerity request those who iail to get their papers, to advise us of the fact, that we may correct errors in mailing and send missing numbers.

The Serects,

The Chicago Sorreis has been holding a
Mass Convention at Cresby's Music Hall, Feb.
It hand 12th. We shall allude to it more
particularly in our next.

Read the advertisement, for sale cheap.

Bersonal and Woral.

Mrs. W. T. Stearns is engaged in the Mis-conary work in Pennsylvania. She carnestly

"I do not believe in kindling fires to let them die out. We must constantly add fuel to frames. From the spirit-world we have every encouragement, and accepting all things which reach to a hobler humanity, we reach the hearts of the people.

Chicago to to have thirty-two miles of water-

Miss Almeda Pawler's address, is Sextonville,

Stolt, a lineton actress, swallowed a fishbone and threw up her engagement in consequence.

Napoleon, to conciliate Italy, has advised the Pope to renounce his claim to Papal territory, Rome excepted.

A grand Lycoum Masquerade is to be given, by the Pirst Children's Progressive Lycoum of Boston, an Thursday evening, February 11th—It is anticipated that it will be one of the finest parties of the season.

A resolution has passed the Common Coun-til of Chicago, to establish a South Side Park, to be bounded by Lake Michigan and Clark street, and Thirty-fifth and Eighteenth streets.

J. Madison Allyn is engaged to lecture at Elkhart, Indiana.

Elkhart, Indians.

Our sanctum was colivened, on Monday last, by the genial countenance of our friend, C. G.

Foster, of the Journal of Commerce, Kansas City, Missouri, We see always glad to meet him. His sooi is always full of panablne.

Dr. Dake, the Healer, late of Rochester, New York, who, for a few months past, has been working such wooderful and truly astonishing cures by the aid of his Indian Guides—laying on of hands—gladdened our sanctum by his presence, on Monday of this week. God speed Dr. Dake, and all our healers, who are alleriating the sufferings of the afflicted.

Amusements.

Chicago is brim full by fun, or places of amusement. All the various places of amuse-ment have on the boards attractive plays and productions, and are all well patronized.

productions, and are all well patronized.

Theatre Comique, at the corner of Clark and Monroe streets, which opened on Monlay, the 8th inst, is meeting with good success. They claim a first class company, and the largest in the world, and intend to make it an interesting and pleasant resort of amusement for gentlemen and ladies. They present a multimble of attractions. Performances every evening, and Matiness on Wednesdays and Saturdays.

The Arthrophan Minerials resonant at Libra.

The Arlington Minercele respicar at Library Hall, commencing on Monday evening, Feb. 15th, 18th.

Sharpley's Minsrels, at Wood's Museum, opendi the week's entertainment on Monday, the 8th
inst, with a set of new and vivacious noveliles.
In addition to their own people, Harry Macarthy, who some years ago played star engagments in this city, assisted by Miss Lottle Estelle,
will appear in a series of English, Scotch and
Irish character pieces.

Their programme is large and varied, and
they who go to the Museum this week will unquestionably enjoy, a host of fun.

The great extraversars of "The Field of the

questionably enjoy a host of fun.

The great extravaganza of "The Field of the Cloth of Gold," was produced on Saturday evening, Feb. 6th, to a packed pouse, at Croby's Opera House. In fact so great was the interest felt, in the play that the house was literally overflowed, a prestige which is of no small account in the first production of a piece.

On Tuesday evening it was reproduced to another overflowing house, and has continued to draw full houses every evening this week and is destined to have an unprecedented run. It is unquestionably the greatest success of the season by the management, C. D. Heas & Co.

The burleaque is founded upon the famous historic meeting of Henry VIII., King of England, and Francia I., King of France, on the Field of the Cloth of Gold in the Valley of Ardreas is 1520, the incidents of which are unmercifully

1520, the incidents of which are unmercifully burlesqued and the lines filled with the most ex-

recruciating pure and witteisms.

The management have also filled the piece, apart from its intrinsic merit, with a constant succession of novelties.

apart from its intrinsic merit, with a constant succession of novelties.

The appearance of the Worrell Sisters at Mc Vicker's Theatre, who began their engagement on Monday dvening, the 8th inst, was a grand and signal success, the honse being crowded in every part. These Sisters are distinguished in the East as burlesque actors. Their names are Irene, Jennie and Bophle, and they bring with them their entire burlesques their leaders of orchestra, etc., so that their pieces will be done in exactly the same style that has enabled them to retain so strong a hold upon the people of New York city for the past two years. Among the burlesques which have been particularly subcessful in New York, and each of which has been played something like 100 nights or more, are "The Field of the Cloth of Gold," "The Grand Duchesa," "La Belie Helene," and "Barbe-Bleue." Besides these, there are many farces and character pieces included in the Worrell, repertoire, during their stay. They are said to be very expert in their line and will unquestionably draw full houses, who will be designted and highly amused at their burlesques and characterions at history. The authors of the content of the co

and comicalities. "
The attractions at Align's Dearborn Theatre
during the week has been the reproduction of
the "Lancashire Less," until Wednesday evening, the 10th Irst, when a bill of farces was presented; on which occasion Mr. Dillon took a
benefit. And on Thursday evening, the 11th
inst, Sterling Coyne's beautiful Comedy was put
upon the beards, entitled "A Woman of the
World," for the first time in Chicago, which will
be retained for a sesson, and draw full bouses.

LIFE'S UNFOLDINGS.

WONDERS OF THE UNIVERSE

UNIVERSE

REVEALED TO MAN.

Is the title of a new work fresh from press.
By the Guardian Spirit of David Corless.
S. S. JONES.
Fubblisher.
RELIGIO-PHILOSOPHICAL PUBBLISHED ASSOCIATION PRINTERS.
The Medium, in his address to the pubble says:
The Medium, in his address to the pubble says:
The Medium, in his address to the pubble says:
The Medium, in his address to the pubble says:
The Medium, in his address to the pubble says:
The Medium, the has been the humble Medium through which observer of the phenomenand of "Modern Spirituallium" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to saticultive incared. Of himself, he can only say he is an uneducted farmer, far advanced in years. It is asked for him to be a supplied of the period of the per

or man as the grand objective utilisate of Life's infoldings:
In all the conditions of Life's unfoldings there is in a principle which rules all things for one eternal allimiting good. All orders are iff the unfolding of elements of mind. All minds is the element of Life to such an extent a shall it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organizm. If it is organized from the refined elements of all Life; and the laws of his being to such an extent that he is the grand unimate of all Life's unfoldings.

He also stands as the planets of sill organized Life in the native parity of all things.

The next sub-head treats of "gravitation, organization &c., the author says:

He also stands at the plenacie of all organized Life in the native pority of all things.

The next sub-head treats of "gravitation, organization &c., the author says:

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ong that the NEGATIVE FOWDERS have coved a

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Our Father and our God! Thou in whom welve, move and have our being! Thou that, in ages past, men were destrous to prafle, honor, and adore! Thou that thath ever been with every heart, every soul, in its darkest hours of sorrow! Thou that doth stand by and witness the departure of spirit from the material to the spiritual plane of life! Thou that doth send consolation to the hereaved ones left behind, and, also, give to the new horn spirit, joys unspashable! Thou that doth dwell is the clouds as well as in the sunshine! Thou that doth live in the valley as well as upon the moudiaintop! Thou that art ever watchfai of the anailest thing as well as the immortal soul of man! Thou that hath power to be ever present at all times and in all places, we feel that to call upon Thee, to look to one that possesses such power, such love, and such kindness, would not only add to cur happiness now, but in all time to come. We would not ask for any special blessing to rest upon any immortal soul, for Thou knowest what is best for each one of us. We would praise Tisse for any unfoldment in the nast. We would thank Thee for all that we receive in the present, and with our hearts full of love and praise, we would ever look to Thee as the civer of all things. With the continued assurance of Thy presence, we will ever bless and praise Thee, our Father.

QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS.

QUESTION BY J. N. SMITH.

Is the common, formal prayer necessary or seential to man's happiness, either here or here-

Just so far as it contributes to his happi ness, just so far it is essential here; and, inas-much as it is always here, then there is no here-

MR. MEELINS OF MAS-

Q. Do we answer the true ends of our earthjy life by obedieure to all the impulses of our
earthly being:
A. I shall any that most certainly we do. It
may seem strange that we do, but when we take
into consideration this fact, that an impulse may
be that which is seemingly evil, yet another will
instantly follow, which is good, and prevent us
from that which is evil, if possible.
To us, there is no evil. We believe that every individual acts as level to can,—with his
aurroundings, and for the unfoldment of his
interior nature, whether it be that which we
call good or evil.

interior nature, whether it be that which we call good or ovil.

Q. Does not the creation, or individualization of the human spirit, necessarily imply a

tion of the human splrit, necessarily imply a dissolution?

A. The individualization does not yet, if it were possible to conceive of its creation, then we might say that it would; but since that individualized entity has part of that great Deide principle, God, therefore it is, that we know of no time when it is created. An individualized entity, to our senser, upon the material plane of life, as we have often experienced, has an acute and penetrating natural sense. It has then thought that the laying of the form—that form which we see—away in the grare, was the last of the soul, or life-principle animating the body; but as there is that principle within everything is nature—aspirit you do not see—soft is we have an existence after the dissolution of the external form—that which had a beginning to your sense.

And we would have you bear in mind that everything that has an existence upon the magterial plane of life, has its counterpart upon the spiritual plane. You will see upon the spiritual plane. The leds to you, that we have to travel from a great distance to come down or up, is, to us, a mistaken idea.

Q. Are you conscious of having any assistance in answering these questions?

A. Indeed, I am conscious of the fact that I have assistance from those around me, upon the material plane; and I have the assistance of the innumerable beings upon the spiritual

Will you please explain how you derive

Q. Will you please explait how you derive that assistance?

A. Prom those upon the material plane we obtain assistance from the harmony they possess within themselves. From those top othe spiritual plane, I gain strength, so to speak. I have impressions from others, the same as you would get impressions from arother source.

Q. Do you ever feel that there may be a question asked that you will not be able to answer?

A. I sever think of that. When the time comesstuat I have that question asked, then I shall say most caphatizally I cannot answer it. I shall answer it by saying I can sot. So you see I shall answer every question that is given me, whether I answer it to suit the people or otherwise. We do not claim to be possessed of all power, or a capability of knowing every'thing in the past, present, or future. We give what we have, and you, by, your powers of reasoning, should take that which is good, whether it comes from the material or spiritual plane, take it and make use of it. Probe everything as far as it is good for you. If Spiritualists, as a body, to day, accepted all the ideas that are given, from the simple fact that a duem-

bodied spirit brings them, I think really, they

would soon find out their mattake.

QUESTION BY BICHARL

Q. Are spirits in the Spirit Land subject to
the influence and control of a Supreme Being,
or do they each do and act just accordingly as
they feel?

the influence and control of a couplease comments of other each do and act just accordingly as they feel?

A Spirits on the spiritual plane are governed by a Supreme Being—porchoose to use the term, Supreme Being—precisely the same as they are upon the material plane of life. They do not have that revirence for a God in beaven, as many have upon the material plane of life, because, feeling that they have gained that beaven, and not seeing, as many have expected to see, that being, God, they are led to believe that God is a living, ever-present, and to them, a Divine Spirit of life and beauty. It is not strange that sue who has been brought up to believe in a God, should ask that question. We believe in what you call God, but not an individualized being, like unto man, as it is stated in the scripture. It is there stated that be made man after his own image; and that being the case, he certainly would differ very much in his appearance, for you can hardly find two men that look affice, or act alike.

QUASTION BY MR. PRANCIS
Q. Did you read the statement of Conditing in
the JOURNAL. in reference to seeing the splrit
of Fox, the founder of the Quakers—if so,do you

believe his statement.

A. I have not read the statement, yet I be-

lieve that it is true to the one that wrote it.

The fact that it is true to him, would not make it true to you, because we want to see things for ourselves; yet, so far as we can believe in the truth of mankind, we can say that it is true. BY MR. BAI DRINGS.

Q. In what country did the issuey bee originate?

A. I really do not know. That is a question I cannot answer. Now you can say you have asked a question that even the spirits could not answer; then, you see, you have the spirits in a tight place. [Langhter.]

Q. Do persons who are Sucated upon this carth, carry their education with them to the Spirit Land; and do persons who are ignorant upon the carth remain ignorant still in the Spirit Land; or do they acquire knowledge there:

A. Well, my good brother, inasmuch as the spiritual plane of life is in no way inferior to the earthly plane, so it must be that people who have obtained their intelligence upon the material plane, must also retain that intelligence.

the carthly plane, so it must be that people who have obtained their intelligence upon the material plane, must also retain that filtelligence upon the spiritual plane. If it were possible that spirits could not be educated upon the spiritual plane of life, what, think vou, would become of the millions of little buds that pass from the material to the spiritual plane? All the advantages that you have upon the material we have upon the spiritual, ten fold.

QUESTION IN HER MERKIN.

Q In reply to a question put by methis evening, you say it is right for us to follow out the strong impulses of our natures. Do you mean that it is right for a wno to follow the inclination of his appetite when it leads him to excessive intoxication?

A. We would answer that by simply asying, yea. As we understand that everything that is, is right, so a man that drinks, is right. So all things which seen evil are right. The spirits of individuals that pass through the greatest trials upon the material plane of life are the drightest spirits upon the spiritual plane. Why? Because they have passed through a firey furnace and come out pure and bright. Through sorrow we learn to have sympathy for others. If our impulses are such that they lead us into the lowest depths of deprevity, that is for us. No two individuals have the same experience, any more than they look alike. That which would be adapted to the unfoldment of one, the lowest depths of dephavity, that is for us. No two individuals have the same experience, any more than they look allike. That which would be adapted to the unfoldment of one, would not be of another. And so it is. Let each soul be content with his own unfoldment; and if he, by the sorrows of others, learns wisdoth, and learns to shun the places of evil, so for him, the sorrow of another is of great importance to him; therefore, they should never condemn that in others, which they, perhaps, have never had the experience of the temptation, and, consequently, know not how strong they would be were they to be tempted, their desires and their impulses nof being such as would lead them into anything of the kind. Them again, it is no credit to them that they have not been under like circumstances or conditions. So we say again, whatever is, is right, because it all tends to the unfoldment of the soul, the great soul of all humanity.

QUESTION BY MR. PRANCES

QUESTION BY MR. PEARCES.

Q. Chemists on the material plane have analyzed the physical organization of man, and can tell the component parts of the same. Can chemists on the spiritual plane, analyze the spirit, and tell the component parts thereof, and its powers and capabilisies?

A. We know of so one upon the spiritual or material plane, that has the power of analyzing the spirit, the life-principle permeating everything, not only the human soul but everything upon the material plane of life.

upon the material plane of life.

Chemists come to the conclusion—and naturally, too—that because they can not find the spirit that permeates the body, there is no easistence after the dissolution of the form. If the chemist could analyze chemically this life principle in everything, then he could tell exactly, its powers and capabilities.

pie in everymant, then us provided in the powers and capabilities.

QUBOTION IN MICHAEL.

Q. Do persons like Napoleon of France, Cessar of Rome, and the great Alexander of Greece, who exercised wonderful power over the minds of men while in this life, exercise the same power in the apirit world?

A. The powers of compulsion are left behind, that partain to the material plane of life. Bear in mind that it was the surroundings, the love of gain and power, that made them set thus topon the material plane of life. Job thying anything widch they could gain, or add to their happiness by such acts, therefore it is, that they

do not try to make us of such powers upon the opiritual plane of life.

Q. Do not the individuals referred to possess great ability upon the spiritual plane of life; and if so, do'they not make it available by acts upon that plane which redound to the good of those yet remaining upon the material plane:

great ability upon the spiritual plane of life; and if so, do they not make it available by acts upon that plane which redound to the good of those yet remaining upon the material plane?

A. We do not think that their powers are any greater upon the spiritual plane of life than they would have been had they not occupied the position they have upon the material. Plane of life, not being conscious of their presence, we do not think that they are affected a great deal thereby. That they will work to inspire and to impress people to deeds of goodness, we believe, but no more so because they occupied that plane in life.

Q. Has not their experience upon the material plane of life been of great value to them; and is it not made a matter of utility upon the Spiritual plane?

A. It must be, from the fact that every experience adds to their unfoldment. The idea, that because people occupied a position of great indusers and importance upon the material plane of life, that therefore they possess greater powers upon the spiritual plane, we do not find to be the fact. The time will come when that idea will be laid aside. Spiritualists, to-day, as a body, often get communications, purporting to come from some great individual, supposed to pe, upon the material plane of life. It is of greater value to them, Lan one coming from some one that had not a distinguished character upon the material plane of life; hence, you find so many communications purporting to come from great individuals referred to must have possessed great natural powers for controlling men. Did they not carry those powers with them tethe spiritual plane for the horizon here. If we could see that they have any greater powers from the fact of their position here. If we could see that they have any greater powers from the fact of their position. It was their surroundings that teed them to do as they did.

Q. Dee Jesus of Nazarcho occupy a place or their bostion. It was their surroundings that teed them to do as they did.

they been thus singularly favores above minimal of others upon this earth? Why are some so superior, while others have not a sound idea in superior, while others have not a sound idea in the left head?

A. We should really be sorry for an individual that had not a sound idea in his head. We find some so constituted that they are not susceptible to the influence of others: be it for that which is good, or that which is rit. Why they were so particularly favored, we know of no other reason, than that their own surroundings were different, their material organism was different, and consequently, they were chosen to carry out these ideas conceived by spirits on the spiritual plane of life. As we stated before, there are no two-agerones who are slike. It would not do to have them all such great men, for there would be no great, no small, no high, no low, no rich, so poor. If all possessed the same smount of knowledgesis: sum amount of wealth upon the material plane, then their would be no difference. Yet, there is one grand truth—every soul possesses in itself as much of that great delife principle, God, as another and those that its-day, stand to you the highest, because of their intelligence, the very lowest individual that you can conceive of, will, one day, reach that point. So his God given powers are equal to the other's.

In an article entitled "Fith National Convention, by John B. Wolff," published in the Baxward or John B. Wolff," published in the Baxward or John, Jan. 2d, 1882, my name is made use of, and some misstatements are also made. With you permission, I beg leave to correct some of them, and to reply very briefly to a few points in that article. The errors evidently arise from a lack of knowledge upon the subject of which your correspondent presumes to annak. tion by John B. Wolff," published in the BaxNER of Liour, Jan 2d. 1980, my name is made
use of, and some misriatements are also made.
With you permission, I beg leave to correct some
of them, and to reply very briefly to a few points
is that article. The errors evidently arise
from a lack of knowledge upon the subject of
which your correspondent presumes to speak,
and, as he claims to be a Spiritualist, I am sorry
to see that he either knows so little of its teachings or has forgotten that its philosophy enjoins
upon those who believe in it an investigation:
and knowledge of what they attempt to denounce or approve. Becoming modesty and common sense, also, require the tame qualifications.
It is evident our friend is not a member of any
secret society in good standing, and, to my certain knowledge, known nothing whatever, either
of the merits or demerits, the origin, objecta, aims
or construction, of the one he coodemns. He is,
therefore, not competant to express an opinion
upon thas subject. Honor, integrity, honesty,
charity, benevolenos and truthfulness are essential to worthy membership in the Order he ignorantly condemns, and if he be possessed of
those qualifications, he could have acquired the
information necessary to an understanding of
these alphaintenance of the subject upon which he writes. I prosume
our freend's opposition to the organic construction of the Convention and its officer.

I prosumed
to the fact that he came to, the Convention
as a representative of an association of Spirit

ignoriantly supposes the Order of Eternal Progress to be, will have to form it of different permitted or other society upon this planet, but the second of the society upon this planet, but the washing of the progress of the correspondent, speaking of the Pith National Convention, which resolves it self-ifth National Convention, which resolves it self-ifth National Convention of Spiritualists, in the ATE of the Convention of Spiritualists and the Convention of Spiritualists and the Pourth and Pith Conventions; 3d, in taking possession of the centier work by that Order, Neither of those assertions have any foundation in truth or fact, "The organizers of the Pith National Convention, or of the American Association of Spiritualists," did not, nor sever thought of organizing a Secret Society, neither did they mix it, with their bushess, nor has the Order taken possession of the work of the Convention as stated.

Who were "the organizers"? They were the three og four hundred delegates, sent by the various associations of Spiritualists and Lycoussis In America; not more than three or four individuals of the three or four middred; so to more than three or four full-virtuals of the three or over the order of were connected with the Secret Society.

The Order of Eternal Progress has not and

but no more so because they occupied that plane in life.

Q. Has not their experience upon the material plane of life been of great/value to them; and it is not made a matter of utility upon the spiritual plane. It is that the state of the

regardies of belich, embodying all that is good in those Societies which have preceded it, and adding theretothe improvements of the present.

If a resolution recommending the formation of such a society constitutes its organization, then the Convention has organized the Abolition Society, the Posc Society, the Tremperance Society, the Society for the Protection of the Indian, and other reformatory Societies, for Society, and other reformatory Societies, for Society, and the subject of that Secret Society and its badges had no business before that Convention, further than to lay it on the jable." We fully agree with him in that statement, and if he will examine the official reports of the Convention, further than to lay it on the jable." We fully agree with him in that statement, and if he will examine the official reports of the Convention, further than to lay it on the jable." We fully agree with him in that statement, and if he will examine the official reports of the Convention by will find that the Convention will find that the Convention will find that the Convention and say there was not a word said upon that subject. The Fourth National Convention adopted a badge or combien for the Ohidren's Progressive Lyceum and for the Spiritualists, and authorized me to have them made; but those badges have neconnection with the Order whatever. The Order has its own badges, which were nev r mentioned or thought of at the Convention, and as to tis being, as be asys, "the Createst and a lotteries," and sondry over time, the is so profuse, i would say they are utterly without ioundation and unworthy of notice. Thesicalety he thus maligns and misrepresents has neither festivals nor lotteries, and is the broadest, freet and most comprehance society that has any system or organized sections of longer organizing a Secret Sectarian, Spiritualistic or Religious Society, such as your correspondent or Religious Society such as your correspondent or Religious Society, such as your correspondent

sons from those that compose the Order of E nal Progress. Its doors are and, will ever main closed against Sectarization, whether in the form of Spiritualism, Methodism, or other peculiar form of religious belief.

M. B. Dyorr, S. D. of the Order of Eternal Progress

8. It of the Order of Eternal Progress.

P. S.—The American Association of Bipiritu alists have in their employ three missionaries neither of which are in any way connected with the Secret Order, and were never asked to Join it. There are also uine Trustees, not one of which was ever "urged" or solicited to unite with it; three of them Johned without solicitation before they were elected. Those who do not wish to take part in the Order are invited to remain outside smill they have a desire to become adqualated with its besuties, and take part in the deploist work man has ever aspired to—Banace of Tagas.

For the Religio-Philosophical Jourse

ird Annual Convention of Bickigan Rate Spiritual Association, ed by Learns Nans. Concluded from last work

NORKING BENGION

Convention met at Italipast to click: A M Business of yesterday was flithed. Amend ments to the Constitution were read and adopted. Moved and carried that the proceedings of this Convention be published in The Prassist Aug. The Banking of Light and the Religion Philipsoprial at Jornala.

J. C. Wood: In reference to the paper, I think it is a very good paper; but in reference to the financial matters, I am not fully advised I am one of its stockholders; but one thing I would like to inquire of the President, what. A sociation is in cession to day. I understand that new articles were adopted, yesterlay.

Mr. Root: I arise to call the gentleman torder, as a resolution is before the Capterition.

The President said: As Brother Wood was adopted.

The President said: As Bruther Wood was adopted.
The President said: As Bruther Wood was not present yesterlay, I will read the report of our smendments. We intend to get a special act of the Legislature for our Association. the same as other religious bodies do.
The Business proceedings were then suspen

ded.
Music by A. B. Whiting and Mra. 1665.
Invocation by Mra. Frank Reed.
Then followed an able address by Prof. E.
Khipple on the Evolution of Religiouthought.
He was followed by an address from MisSuisie M Johnson. Subject What is true Reform.

ng by Mrs. Lee, Invocation by Frank I. Adjourned to meet at 2 o'clock, r. w

SUNDAY AFTRENOON SLASION.

January 10, 1969.

Song by Mrs. Lee. Invocation by Mrs.

Woodruff. Dr. Bailey presented the following

Tresolution:
Witereas, The organization of the advocate
of the religion of Spiritualism means the promulgation of its phenomena and philosophy
and

of the religion of Spiritualism means the promalgation of its phenomena and philosophy.

and

Whereas The present condition of this re
ligious movement demands a system of it hersancy
or Missionary labor; therefore,
Resolved, That some system calculated to
secure money—an essential element in the progress of our work—should be devised, and immediastly put into action.

Regalved, That the several County Circles, or
where no such Societies exist, the local organ
izations be, and they are hereby requested totraise such sums as is practicable in their respecttive localities, and pay the same to the Treasure:
of this Association, to be sacredly applied to
the employment of laborers in this much needed
work. Adopted.

Address by Mrs. Horton:
The President made a few remarks about the
missionary work. Said: We shall got employ
another one till those who have labored in the
past are paid; and I hope the people of Michigas
will not allow the fund to decline.

The Committee on Missionary Fund ther
reported the indebtedness, which was something over \$400.

Address by Mrs. Fowler, of Adrian.—Sub-ect—The Philosophy of Spiritualism—what is

It is as then announced that the audiency could select a subject for an improvised poem, by Mrs. Frank Reed. Some one gave," Tubal Cain, " but she refused it. Mr. De La Fleur then proposed the following:

then proposed the following:

"Man he syst mixture cased aspecial."
He haven not whome he he, or whither bound."
The spirit through Mra. Reld responded with a poem.
Mrs. Emma Martin then came forward under the influence of the spirit of Burns, and improvised a poem from the subejet before given "Tubal Cain." [Adjourned.

NUMDAY EVENING RESSION.

Confession met at 7 o clock. Music by A.

B. Whiting. Invocation by Mrs. Alcinds
Wilbelm Slade. Dr. Henry Slade then recited
the beautiful poem of Mr. William Van Namee' sentitled "Spirit Visitanta".

Address by Mrs. Slade.

Dean Clark, Cpairman of the Committee on
Resolutions, presented the following:

WHERKAR The great purpose of this life, so
far as finite wisdon cas comprehend, is to develope and disciplined the immortal mind; and.

WHERKAR, The shoutino of all the faculties
and powers inherent in our being is the true
method of salvation from sin and, all its consecution of salvation from sin and, all its consewere and where the consensation of the the faculties

WHERKAR, The clockliders's Progressive Lycum is a system of education exactly adapted for
the harmonicous development of the whole man.

the announced as the period of the first that this Association in Convention seembled endorses the Lyceum movement, as the most practical mode of Reform yet devised, and that of selectively to be abbit it when the convention of the period o

The President said: Before we close, I would refer to the subject of the Rail Road, sugreated to my mind by Brother Whiting. You are well aware that fast year our speakers obtained passes to travel at half fare, the same a other religious teachers.

Minion made for thanks to be tendered to the Rail Road Companies. Adopted.

Motion made that thanks are due in reporting our proceedings so fairly. Adopted The President tenders his thanks to the members of the Convention.

A vote of thanks was unanimously tendered to the President tenders of the Gonvention.

A vote of thanks was unanimously tendered to the President and other officers of the Association.

Invanies have

Invocation by Mrs. Doty of Detroit, and the

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We were creditably informed of a request
made some time ago, by the Lecture Committee
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of our best minds are tingtured with Spiritualm or Woman's Right.

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Verily, verily, we say unto you, young men, you must take up with the Danned Foois, as lecturers, before your association. You must accept the heaks, for the corn gees with Spiritualism; and there is not to-day a progressive mind, or rising man or woman in America, that is not tinctured with the just and holy elements of Spiritualism and Woman's Rights. The finance account of every lecture committee in the United States, shows conclusterly that thope lectures which were tinctured with Spiritualism and Women's Rights, were paving lectures, and that the people come in crowds to hear them. that the people come in crowds to hear them, and ever will. Your old Fogy is "played out." You must accept the issue or put up with the "Damned Pools." That Boston agent is fully up

Man's Work vo. God's Work.

to the wants of the times.

Man's Work vs. God's Work.

The following extract, we copy from that live littlespheat. The Dan write Advection, Livingston Co., N. Y., of Jan. 14th. 1969

"Rev. Dr. DuBols, of Big Fatts, who has been holding protracted meetings at the Methodist Church in this village, gave our citizens specimens of street preaching, at 1 o'clock v. M., two days last week. In this connection, we could mention the significant fact that fourteen hundred converts reported in this Conference during last Conference year, increased the membership of the church but 192, besides 68 pro-lationers, which state of affairs would give rise to the very serious question as to whether these revival seasons were of God or man.

Of Sause Mr. Medicine than to of usan.

to the very serious question as to whether these revival seasons were of God or man.

Of dourse, Mr. Adaptizer, they are of man, and God knows no more of Dr. Dullois, the Hig-Flaint, than he does of the Advertizer, or any other "Hig Injun;" but look out. Brother Advertizer, how you shoot at Dr. Dullois, or he may call down the anger of his God, to knock your type into pi, and then would you not be in a pretty fix at the tost of the Hill-side Home. Let us give you a word of advice, Brother Advertizer. You request your Derft to tell Dr. Dullois to call on Dr. Jackson of the Hill-side Home, and take a course of Dr. Jackson's cold water packing, and he will find it the best treatment for the hell he is in, that he ever got hold of. Try it, Dr. Dullois, and if you don't, find the fire reduced, the sulphurens crustation around you, dissolved; the hell with you, extingulabed, then we will yield the point and confess that water care establishments are not the thing, and can't cure, hell-fire ministers.

tingulabed, then we will yield the point and confess that water cure establishments are not the thing, and can't cure, hell-fire ministers. Fourteen hundred converts in ose year; one-hundred and thirty-two accepted—tremendous effort! Fourteen hundred times you have taken a soul up to God, and said, "God here is a soul from the shores of time. We want you to put your seal of acceptance on him or her." God takes the soul, looks at it, given it a shake or two, and throws it bark on earth-asying, "What do you mean by bringing me up such trash as this, mere rubbish and not fit for heaven or hell, and only fit for revival meetings."

One hundred and ninety-two received out of four hundred presentations; a little over seven per cent. of your work accepted, a very poor exhibit, Bro. Dullois. You are declared bankrupt in the High-Court of Higwen, for your works only pay seven per cent. on the investment in your current account with the bank of Atonement, and there is no doubt whatever, that four per cent. of your necepted paper-souls will be protested and rejected at the expiration of aix months, while ninety-five per cent. of our Splittual draft on Heaven's Bank of Progress are paid at sight; and whenever one of our soul présentations are protested, it is one that has worm-ditself into our numbers from the church, and in Heaven's account, known to be an old deed itself into our numbers from the church, and

faulter.

Call out your praying hands, Bro. DuBois, continue to shake souls over hell, blow your horn in the streets, let the trumpet sound the year of jubilee, the Advertiser will set you-right. the article in its column, "What sends young people to the Devil, in Dansville," being of more importance than a year of your street preaching.

The Fire Test of D. D. Home.

The Fire Test of B. B. Heeme.

One by one, (the spirit test and parts of the Old and New Testament are being repeated in our day and time, by spirits through mediums. Steadily forward, the work goes bravely on! No backward stoo taken; "higher still higher," we are rising in charlots of colestial fire, asfil soon the earth will be beneath our spiritual feet. The fire test of Bire. Home is an other proof that the God of the Jews.—he who called on Abraham on the planes, who wrestled with Jacob, who talked with the mother and father of Samson, who showed his hinder parts to Moses, who accompanied the three Jews through the fiery farnace, as well as on many other occasions manifesting himself to mediums of the Jews, was only a spirit of superior culture.

Let the work continue. Home with his fire tests, Lewis with his flower tests, Davis with their healing powers, the Davenports with their thealing powers, the Davenports with their nating feast, the writing without human hands, carrying bodies through the air, and telling people all that they ever did,—are not these the works of those whose bodies we saw

put into the ground, through our mediums of the age in which we live? The following we clip from Human Naturiz, (London, England) for December:

the age in which we live?

The following we clip from Human Nature, (London, England) for Describer:

Mr. Home then proceeded to the hearth, and, breaking up the besk of a burning coal with his hand, and then, still and the hand of the palm of the hand of the palm of the hand of the palm of the hand, placed beginning the lavisible guests, continued to explain what was going on. After carrying the coal about for three or four minutes on his hand, having allowed each of us to test the intense heat, he put it back on the grate, and, to further satisfy us, aboved his hands, which were not even blackened, and, strange to say, emitted a perfume, to which be called attention. After a moment's pause, in which, cridently, a diaccussion was going on between the invisibles themselves, Mr. Home said, "They still doubt the phenomenon: I must take another lump of burning coal; they say one side was black." He then through the coals, and receiving the themselves, the time the same coals, and receiving the fame points on his hair. To those who have never witnessed this there is something awailly solemn. I might all but say terrible in this ordeal, the dreaf fire test, that stands on the highways of the past warning mankind of the horrors of the power of superstition. Withdrawing his face from the fames, "See, he said," Daniel has not burnt a fibre of the heart of his head." I cannot conceal that I sinuddered. But the first test did not the fame, "See, he said," Daniel has not burnt a fibre of the heart of his head." I cannot conceal that I sinuddered. But the first test did not the fame, "See, he caid," I burnt on the cutch of the continuer of the power of the content of th

Mr. Home then again addressed us and said,
"I have convinced them now: their incombile. "There convinced them now; their incredulity is pretty we!" conquered: but they want some other spirit to try, who does not understand how this is done. Well, let him; but they must not hurt Daniel; but I do not think he (meaning the spirity knows how to manage the experiment." He treen proceeded to the hearth, and, taking a small piece of coal, not thoroughly how or glowing, said: "Just see!" Daniel has hurt his kand! the coal has blackened the hand—burnt his hand."

burth his hand."

Mr. Home now stepped up to a side-table, upon which was placed a flower-stand, and holding his hand about eighteen inches to two feet above the flowers, extracted the moisture and perfume, the finger-tips becoming bedewed with large drops of perfumed liquid. Again, speaking to the apirits, he said: "You see this, also, can be done; we can extract the perfume from flowers and carry fluids through space."

He, then appeared to be speaking to some of the invisibles, and opening the door, made the sasal parting salute: then conversing with his spirit-rizable, is appeared to enjoy a laugh, and reiterated his satisherton at the result, which had puzzled some of the spiritis; after which he re seated himself and addragaed un: "Are you aware, do you realize that the phenomena you have, do you realize that the phenomena you have been in earnest to teach the truth? Will you now be more acheer in the truth? Will you now be more no armest of teach the truth? Will you now be more no armest to teach the truth? Will you now be more sober in your investigation, more prayerful, more truthful? Yet what you have seen in no miracle, no suspending of the law of God. This cannot be; we only passed currents of what you call electricity round the coal, and prevented the heat from attacking. Daniel's hand. Mankind do nog know their power: they, too, ought to be able to do this; their power over all materiality is boundless, only they do not know how to use their power. Faith is a potent force in nature. Haw few of you understand this; and yet every page of the history of the past teaches, this, We repeat, we performed no miracle, nothing supernatural; all we did was by arranging the electrical currents to sheld the nandfrom injury. Look at the hand; no harm has been done; the cpitch of the fart in the produced these phenomena—one of the laws God

superstitious age-use they were inte

use they were intended. What a noon of ingest three definitions we have just witnessed throws upon the subject. We thus are enabled to understand their meaning. But enough; your space has indeed been trespassed upon beyond all bounds. In my next I will give you an account of an equally remarkable seance.

Cyrus W. Field recently had a fall which inured his spine so severly as to cause serious ap-prehensions of a fatal termination.

NOTICE OF MEETINGS.

traveling their way to give Isoma call. They will be highly received.

Borow.—Mass axing Hall—The First Sparticular Association meets in this halt, 21, Summer street. M. T. Dele, Cathes meets in this halt, 21, Summer street. M. T. Dele, Profident; Samord Street. M. T. Dele, Prof. Conductive; Min Mary A. Bankern, Sunction.

Amistal Secretory, 31, Pleasant street.

Muse Hall.—Lacture every Samday attenson at 3½ o'clock, and will continue outli next they have been made with the samord of the samord street. May be supported to the samord samord street. Springer of the samord samord street. Springer of the samord samord street. Springer of the samord samor

Three Hatt.—The South Boston Spiritual Assentates held meetings every Bondy at 10, 3 and 75 o'click. Mr. Trescue. See the Secretary: Mary L. French. Trescue. See the Secretary: Mary L. French. Trescue. See the Secretary: Mary L. French. Trescue. The Secretary: Mary L. French. Three Secretary: Mr. See the Secretary Secretary: Mr. See the Secretary Secretary. Secretary Secretary. Secretary Secretary. Secre

Guardian, Mussia Tuttie.

Monnotru, Ill.—Lyceum mosts overy Sunday forenees.

About one bundred pupils. J. S. Loveland, Conductor; D. R.

Stevens, Andstant Conductor; Holen Nyo, Guardian of

Groups:

Yatas Cirr, Itt.—The Fart Excisty of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Ball, at 3½ p. m.

Bectrons, Itt.—The First Sectory of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Ball. Lycous meets at 10 o'clock, at Brown's Ball. Lycous meets at 10 o'clock, at Brown's Ball. Lycous meets at 10 o'clock, at Brown's Lill. Dr. E. C. Bunn, conductor; Str. H. Reckwood, guardian.

CRABLENTWO-The First Spiritualists American of Charleston and the Constant of Charleston and 10 of a meet at 10

Guerdian.

Phornancer. R. L.—Montings are hold in Prett's Hall, Woy-loaset street, Bandaya, afternoons at 3 and ovenings at 156 orleck. Program's Lycum ments at 1556 ordeck. Lycum Guedactor, J. W. Lowis; Guardian, Hrs. Abbie E. Petter. Harreno, Ours.—Spiritual meetings are held overy flan-day evening, for conference or lecture, at 156 ordeck. Chil-dren's Programmer's Lycum meets at 3 P. B. Dow, On-ther Programmer's Lycum meets at 3 P. B. Dow, On-

Gesties. PERTLER, MR.—Mostings are held every Sunday in Ten-peratus Hall, at 10% and 3 o'clock.
Barcen, Ma.—Spoltmaints which meetings in Pinneer Chapel every Funday utferson and evudag. Californ's Progressive Lyronum meets in the name place at 3 p. m. Adoptor J. Chapman, Conductor; Miss H. S. Curtin, Generica.

overlags.

Hw Yeaz Crt.—The Sciety of Progress's Spiritualists belief metiage over Season, in Nevet End, come of their Season belief metiage over Season, in Nevet End, come of their Seath severe and stath aveces, at 18% a. m., and 1% p. m. Conference of 12 m. Children's Progressive Lycoun at 3% p. m. P. E. Farneworth, Ondoctor; Mrs. H. W. Paraworth, Ondoctor; Mrs. H. W. Paraworth

Bestatio Certen, Wis.—Lycoum moots every Sunday at half past one at Chandler's Hall. M. A. Hestland, Conductor. Mrs. Dolin Peans, Guardina.

In the Calle.

In the Calle the Call

cotings are hold and regular speaking in Old musti etreet, at 7½ P. M. All are invited Progressive Lycous in the man place overy it. A. A. Whoeleck, Conductor; Mrs. A. A.

Lefter, Mass.—The Spiritualists of Lynn hold munday afternoon and evening, at Chaot Hall.

Bunday affermoon and ovening, at Onder man.

Chicago Liberal and Spiritual Associations mosts every
Sunday at Oresby's Branck Hall, at 1873 and 7:20. Outbr-ence at 12 in. Chair R. DeVare openah for Becomber. All communications to be addressed to— J. SPETTING, Frac. NEW YELE.—The Friends of Humanity, most owny Bunday

trilarden 10 cents.

CEPTRAIN, OESS.—The First Society of Spiritualists meet in Temperance Hall on Senday, as 10 a.m. and 7 p. m. 1,7 comm meets at 2 p. m. 1,7 compeys Eass, Oscillator: Mine Chara Cartis, Osardian; 7, Loos, Secretary, Strand, Str

wigns, connector; Are. Hary Lane, Guardian.

I anmorrow, N. J.—Meetlage hald every floods; et 10½,
at Spiritualist Hall, 3d street. J. B. Helt, President; Mrs.
C. A. K. Phere, Secretary, Lyceum meriest et al 1 p. m. J.
Ranson, Conducter; Rise Lésão Randall, Guardian et
Grupps. Lycoum numbers 100 members.

COLORD.

RICHMOTH, IND.—The Private of Progrem hold machings every flunday morning in Renry Hail, at 10% a.m. Chill.

LOCUTTILE, Ky.—dprivinalists hold meetings every Smale, at 11 a.m. and 75 p. m. in Tumperance Hail, Manket street, between the hand file.

ing Servetay.

Bannersey, Corn.—Children's Programive Lycom meets
overy banday at 10½ a. u. at Lakyette Hall. H. Grader and the Corn. Corn. Corn.

Omeo. Wis.—Children's Programive Lycom meets
of the Corn.

Babbath at 10 c'iock a. m. John Wilcox, conductor. Mer
Thompson, Assistant Conductor, Misc Cysthia McCan, QuarThompson, Assistant Conductor, Misc Cysthia McCan, Quar-

Thompson, Amistani Gonducton, Miss Cynthia McCana, Ous-dian of Group. —The Spirituitide of this piece hold requise.
The results of the piece hold requise.
The results of the piece hold requise.
Blockwell, M. Idail p., Transfers; and A. Tilleton's Servicery and Transauter.
Loren, Inv.—The "Striends of Program" organized particular to the piece of the pie

Heiry Berman, Gescheter; Mid S. A. Browster, Guardian Bocamera, N. Y. Enlighton Sactive of Progressiv Spirit-ualists meet in Eritszer's Hall, Sanday and Taurskay eve-nings. W. W. Parsulla Prusident. Spoulers caggard, Mr. Barah A. Byran, during Hev.; C. Fanale Allyn, dering Feb. Lycome overy Senday at 2 F. M. Mrs. E. P. Oglins, Over-dector; Him B. O. Seoba, Ameistant Conductor. Furniture, Hann.—Lycome Americanic of Spiritualists hald meetings in Lycome Ball two Sundays in such meetin. Chil-compagnit.—Mrs. B. A. Byran, Jan. 5 and 11. B. Servey, Feb. 3 and 5; L. P. Owendonf, March 1 and 6. Progress. Mass.—The Safritualists hold meetings over

tyceum meets every Bussky at 11 a. H.
Cammensoracy, Mass.—The Spiritualists hold meetings
every Sunday in Williams Hall, at 3 and 7 p. H. Speaker
sapaged.
Fyrrant, Outr.—Meetings are hold at Control Hall every
holdsynderscon at 156 etlect. Progressive Lyceum at 1956
in the Stremeen.

smoon.

Saluta, M. T.—First Society of Progressive Spiritual-mably Rosma, corner Washington avenue and Fifth services at 3 p. m.

street. Servicio at 3 p. m.
Dorm Any Percentr. Mr.—The Children's Progressive
Lycoms holds its Sunsky senson in Mervick Hall, in Dorse,
at 1994 c. m. E. B. Averill, Conductori Mrs. A. E. P. Gray,
Onardin, A conference in hold at 154 p. m.

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